

THE TWENTY SANGHA

Having previously explained the ten topics of the ten practice instructions, particularly the three objects of refuge (during the IBD spring course of 2012), which are the fourth topic, next comes an extensive explanation of the Sangha Jewel. The Sangha Jewel here refers to the Sangha in the strictest sense, that is, it refers to Arya beings who have directly realized emptiness. Therefore, the extensive presentation of the Sangha Jewel is in fact an extensive presentation of different types of Aryas.

The *Perfection of Wisdom Sutra in One Hundred Thousand Verses* lists 48 Sangha. As it is difficult to understand the 48 types they are condensed into 20 types. The twenty Sangha represent a classification of Hinayana Aryas (i.e. chiefly Hearer Aryas) who differ in terms of the realms they are reborn in, their attainments, the number of lives remaining before they attain the state of a foe-destroyer, etc. They are also called the metaphorical Sangha (*mtshon byed dge 'dun*, pronounced: *tshoen je ge duen*) because they illustrate particular Mahayana Aryas. The Mahayana Aryas illustrated here are called the 'actual' Sangha (*don gyi dge 'dun*, pronounced: *doen gyi ge duen*) - 'actual' in the sense that they are the Sangha that is illustrated. This will be explained below.

The twenty Sangha can be further condensed into eight Aryas. The eight Aryas refer to four *approachers to the results*, and four *abiders in the results*. The results are:

- 1) The result of stream-enterer (*rgyun zhugs kyi 'bras bu* / pronounced: *gyun zhug kyi dre bu*)
- 2) The result of once-returner (*phyir 'ong gi 'bras bu* / pronounced: *chir ong gi dre bu*)
- 3) The result of non-returner (*phyir mi 'ong gi 'bras bu* / pronounced: *chir mi ong gi dre bu*)
- 4) The result of foe-destroyer (*dgra bcom gyi 'bras bu* / pronounced: *dra chom gyi dre bu*)

The four *approachers to the results* are:

1. Approacher to stream-enterer (*rgyun zhugs zhug pa* / pronounced: *gyun zhug zhug pa*)
2. Approacher to once-returner (*phyir 'ong zhugs pa* / pronounced: *chir ong zhug pa*)
3. Approacher to non-returner (*phyir mi 'ong zhugs pa* / pronounced: *chir mi ong zhug pa*)
4. Approacher to foe-destroyer (*dgra bcom zhugs pa* / pronounced: *dra chom zhug pa*)

The four *abiders in the result* are:

1. Abider in the result of stream-enterer (*rgyun zhugs 'bras gnas* / pronounced: *gyun zhug dre nae*)
2. Abider in the result of once-returner (*phyir 'ong 'bras gnas* / pronounced: *chir ong dre nae*)
3. Abider in the result of non-returner (*phyir mi 'ong 'bras gnas* / pronounced: *chir mi ong dre nae*)
4. Abider in the result of foe-destroyer. (*dgra bcom 'bras gnas* / pronounced: *dra chom dre nae*)

Since the eight types of Sangha/Aryas and the four results are explained from the point of view of Hinayana Aryas it is important to understand the five paths Hinayana practitioners cultivate in their mental continua in order first to become Aryas and then to reach the state of foe-destroyers. The five Hinayana paths are:

- (1) The Hinayana path of accumulation
- (2) The Hinayana path of preparation
- (3) The Hinayana path of seeing
- (4) The Hinayana path of meditation
- (5) The Hinayana path of no-more-learning

The Hinayana path of accumulation

The entryway to the Hinayana path is Hinayana renunciation, i.e. the sincere aspiration to attain self-liberation. Once practitioners generate such renunciation they enter the Hinayana path of accumulation. Hearer and Solitary Realizer trainees on the Hinayana path of accumulation have to accumulate sufficient merit to be able to proceed to the next path. Therefore they meditate on the four noble truths, the twelve links of dependent arising, love, compassion, generosity, and so forth.

Furthermore, unless practitioners realized emptiness *before* they entered the path of accumulation, they must now reflect on the various reasons that establish the ultimate nature of reality until they are able to

infer the lack of true existence of phenomena and thereby newly and conceptually realize emptiness, i.e. realize emptiness with an inferential cognizer.

Additionally, unless they attained it before entering the path of accumulation, Hinayana practitioners must also develop calm abiding. The attainment of calm abiding is followed by the cultivation of the union of calm abiding and special insight taking to mind an object other than emptiness. Once such a union is attained, trainees set out to develop the union of calm abiding and special insight conceptually realizing emptiness. The first moment of such a union marks the first moment of the path of preparation.

The Hinayana path of preparation

The Hinayana path of preparation is attained when practitioners who aspire to attain self-liberation generate the union of calm abiding and special insight conceptually realizing emptiness. Such a union enables them to gradually undermine the different coarser and subtler types of ignorance that perceive true existence. Therefore, like the Mahayana path of preparation, the Hinayana path of preparation can also be categorized into the four stages of heat, peak, forbearance, and supreme Dharma, each of which can be subdivided into small, middling, and great heat.

When during the four stages, Hearer and Solitary Realizer practitioners rise from the conceptual realization of emptiness, they continue to engage in the accumulation of merit by meditating on the four noble truths, the twelve links of dependent arising, love, compassion, and so forth.

Furthermore, by repeatedly familiarizing themselves with the union of calm abiding and special insight that conceptually realizes emptiness, practitioners come closer to realizing emptiness directly. Once they generate the union of calm abiding and special insight directly realizing emptiness, they attain the path of seeing.

The Hinayana paths of accumulation and preparation are both ordinary paths, i.e. paths in the continua of trainees who have not yet directly realized emptiness.

The Hinayana path of seeing

The first moment of the Hinayana path of seeing is marked by the meditative equipoise that *directly* realizes emptiness. This first moment is an uninterrupted path which eliminates intellectually acquired afflictive obstructions. The uninterrupted path is followed by the path of release. It also directly realizes emptiness and achieves the cessation of intellectually acquired afflictive obstructions.

Thereafter, Hearer and Solitary Realizer practitioners rise from the meditative equipoise, and with the subsequent attainment paths they engage in the accumulation of merit by meditating on the four noble truths, generosity, and so forth.

With the attainment of the path of seeing, Hinayana trainees become Aryas, for they directly realize emptiness. Hence, the attainment of the path of seeing also marks the attainment of the first superior or Arya path, since the three Hinayana paths of seeing, meditation, and no-more-learning are superior/Arya paths.

When practitioners who have attained the subsequent attainment paths of the Hinayana path of seeing once again enter into a meditative equipoise that directly realizes emptiness and serves as the antidote to the coarsest *innate* afflictive obstructions, their Arya path becomes the Hinayana path of meditation. Therefore, the first moment of the uninterrupted path that irrevocably eliminates the coarsest *innate* afflictive obstructions, and is generated after the subsequent attainment paths of the path of seeing, marks the first moment of the Hinayana path of meditation.

The Hinayana path of meditation

As just explained, the Hinayana path of meditation is attained when Hearer and Solitary Realizer practitioners attain the meditative equipoise that directly realizes emptiness and eliminates the coarsest type of innate afflictive obstructions, i.e. big-big innate afflictive obstructions. As explained in Handout 15 innate afflictive obstructions can be divided into nine types: big-big, medium-big, small-big, big-medium, medium-medium, small-medium, big-small, medium-small, and small-small innate afflictive obstructions. The former obstructions are coarser and easier to remove than the latter so that big-big innate obstructions are the coarsest type of innate afflictive obstructions and small-small the subtlest.

Since Hinayana trainees do not have to eradicate cognitive obstructions nor practice the ten perfections, their path of seeing and path of meditation are not categorized into ten bhumis. Nonetheless, they overcome the nine layers of innate afflictive obstructions gradually, by repeatedly entering into meditative equipoise paths that consist of uninterrupted paths and paths of release and serve as the direct antidotes to one of the coarser or subtler types of innate obstructions. Hence, since there are nine types of innate afflictive obstructions, there are also nine types of uninterrupted paths and paths of release that differ in their strength and ability to overcome the different layers of afflictions. The uninterrupted paths and paths of release that are the direct antidote to **big-big** innate afflictive obstructions are the weakest of the direct antidotes of the path of meditation and are thus called **small-small** path of meditation. The uninterrupted paths and paths of release that are the direct antidote to the **medium-big** innate afflictive obstructions are slightly stronger and hence called **medium-small** path of meditation; the uninterrupted paths and paths of release that are the direct antidote to **small-big** innate afflictive obstructions are called **big-small** path of meditation, and so forth.

The last moment of the Hinayana path of meditation constitutes an uninterrupted path which eliminates the subtlest **small-small** innate afflictive obstructions. It is called **big-big** path of meditation, as well as '*Vajra-like Stabilization*'.

The subsequent attainment paths, arising in-between the meditative equipoise paths of the path of meditation, engage in meditating on love, compassion, generosity, and so forth.

The Hinayana path of no-more-learning

The first moment of the path of release that follows the *Vajra-like Stabilization* and attains the cessation of the subtlest innate afflictive obstructions marks the first moment of the Hinayana path of learning. Hearers and Solitary Realizers who attain the Hinayana path of no-more-learning are foe-destroyers (Arhats), for they have completely overcome the foe, the afflictive obstructions.

<i>Ordinary paths</i>		<i>Superior/Arya paths</i>		
Hinayana path of accumulation	Hinayana path of preparation	Hinayana path of seeing	Hinayana path of meditation	Hinayana path of no-more-learning
Entryway is renunciation. Unless attained before, trainees develop inferential realization of emptiness as well as union of calm-abiding and special insight. They also engage in accumulating merit.	First moment is marked by union of calm abiding and special insight <i>conceptually</i> realizing emptiness. This union undermines different types of ignorance perceiving true existence. Trainees also engage in accumulating merit.	First moment is marked by union of calm abiding and special insight that <i>directly</i> realizes emptiness. This meditative equipoise path eliminates intellectually acquired afflictive obstructions. Subsequent attainment paths engage in accumulating merit.	First moment is marked by a meditative equipoise directly realizing emptiness that eliminates coarsest innate afflictive obstructions. Trainees repeatedly enter into meditative equipoise paths which eliminate different layers of innate afflictive obstructions. Subsequent attainment paths engage in accumulating merit. <i>Vajra-like Stabilization</i> eliminates subtlest innate afflictive obstructions.	First moment is marked by path of release directly realizing emptiness that attains the cessation of subtlest innate obstructions. Trainees on this path are foe-destroyers (Arhats).

Practitioners who have reached one of the four results (result of stream enterer, etc.) are necessarily Aryas, for they have attained one of the three superior/Arya paths, i.e. a Hinayana path of seeing, meditation, or no-more-learning.

In order to comprehend the four results, it is helpful to first take a closer look at the objects of elimination of the Hinayana path of seeing and the Hinayana path of meditation as well as of the means of removing those objects:

As explained earlier, the obstructions that prevent practitioners from attaining the final Hinayana result of foe-destroyer (i.e. self-liberation) are afflictive obstructions. Afflictive obstructions can be categorized into:

- a) Objects of elimination of the Hinayana path of seeing
- b) Objects of elimination of the Hinayana path of meditation

Objects of elimination of the Hinayana path of seeing

Objects of elimination of the Hinayana path of seeing refer to afflictive obstructions that are eliminated by their direct antidote, the uninterrupted path of the Hinayana path of seeing. These afflictive obstructions are in general described as *intellectually acquired* afflictive obstructions, i.e. intellectually acquired afflictions and their seeds.

Objects of elimination of the Hinayana path of meditation

Objects of elimination of the Hinayana path of meditation refer to afflictive obstructions that are eliminated by their direct antidote, the different uninterrupted paths of the Hinayana path of meditation. These afflictive obstructions are in general described as *innate* afflictive obstructions, i.e. innate afflictions and their seeds.

Innate afflictive obstructions are nine-fold (big-big, medium-big, small-big, etc. innate afflictive obstructions).

Since afflictive obstructions (which constitute afflictions *and* their seeds) are twofold, afflictions themselves are also twofold. Therefore there are:

- i. Afflictions that are the objects of elimination of the Hinayana path of seeing
- ii. Afflictions that are the objects of elimination of the Hinayana path of meditation

Afflictions that are the objects of elimination of the Hinayana path of seeing

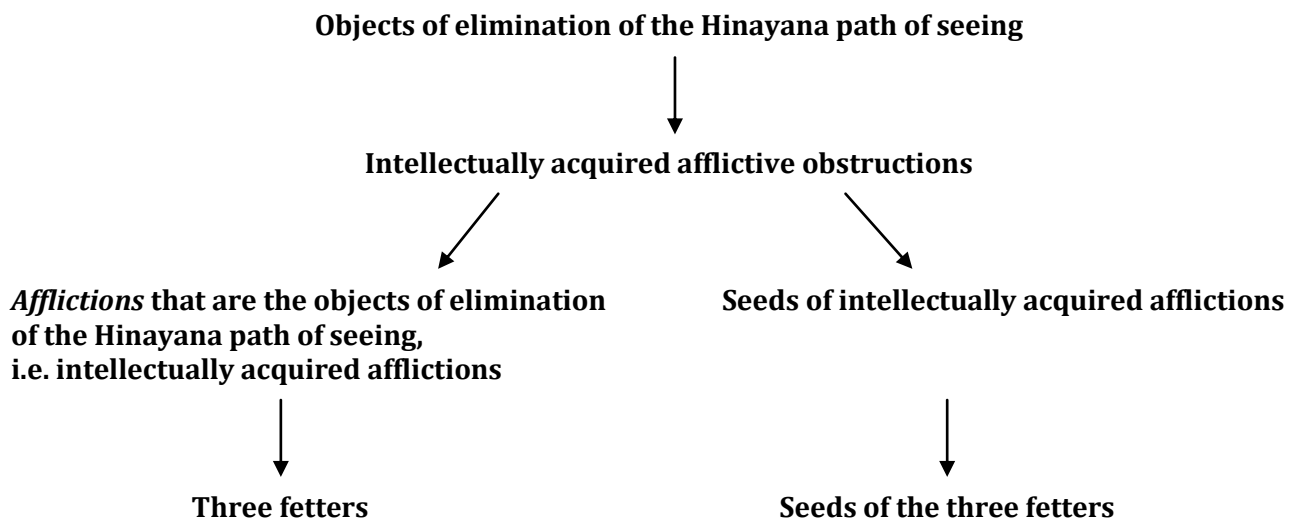
Afflictions that are the objects of elimination of the Hinayana path of seeing refer to *intellectually acquired* afflictions. However, the scriptures often summarize these afflictions into what is called the **three fetters** (*kun sbyor gsum* / pronounced: *kuen jor sum*) - or more precisely - the **three fetters that are the objects of elimination of the path of seeing** (*mthong spang kun sbyor gsum* / pronounced: *thong pang kuen jor sum*).

The **three fetters that are the objects of elimination of the path of seeing** are:

- i. *The intellectually acquired view of the transitory collection*: an intellectually acquired mental factor that perceives an inherently existent "I" or "mine".
- ii. *Belief in the supremacy of mistaken ethics and spiritual discipline*: a mental factor which holds that misguided ethics and religious practices are supreme and lead toward spiritual attainment. E.g. asserting that ritual animal sacrifices or ritual suicide lead to spiritual salvation.
- iii. *Afflictive doubt*: a mental factor that despite correct reasoning does not transform into a correctly assuming consciousness and continues to waver with respect to the four noble truths, the law of cause and effect, the Three Jewels, and so forth. It is two-pointed and undermines the ability to engage in any action with confidence and resolve.

Even though the three fetters are not all-inclusive, since there are afflictions practitioners eradicate on the path of seeing that are none of the three, they are nonetheless considered representative of the objects of elimination of this path.

Therefore, the scriptures describe a Hinayana Arya who abides on, for instance, the path of release of the path of seeing as someone who has eliminated the three fetters that are the object of elimination of the path of seeing. This implies that the Hinayana Arya has eradicated all intellectually acquired afflictions and thus also all intellectually acquired *afflictive obstructions*.



Afflictions that are the objects of elimination of the Hinayana path of meditation

Afflictions that are the objects of elimination of the Hinayana path of meditation refer to *innate* afflictions.

Innate afflictions that are the objects of elimination of the path of meditation can be categorized into:

1. Innate afflictions that pertain to the Desire Realm
2. Innate afflictions that pertain to the Higher Realms (i.e. the form and formless realms)

Each of these two categories can be further categorized into mundane afflictions and supramundane afflictions.

Therefore innate afflictions that pertain to the Desire Realm are twofold:

- a) *Mundane* innate afflictions that pertain to the Desire Realm
- b) *Supramundane* innate afflictions that pertain to the Desire Realm

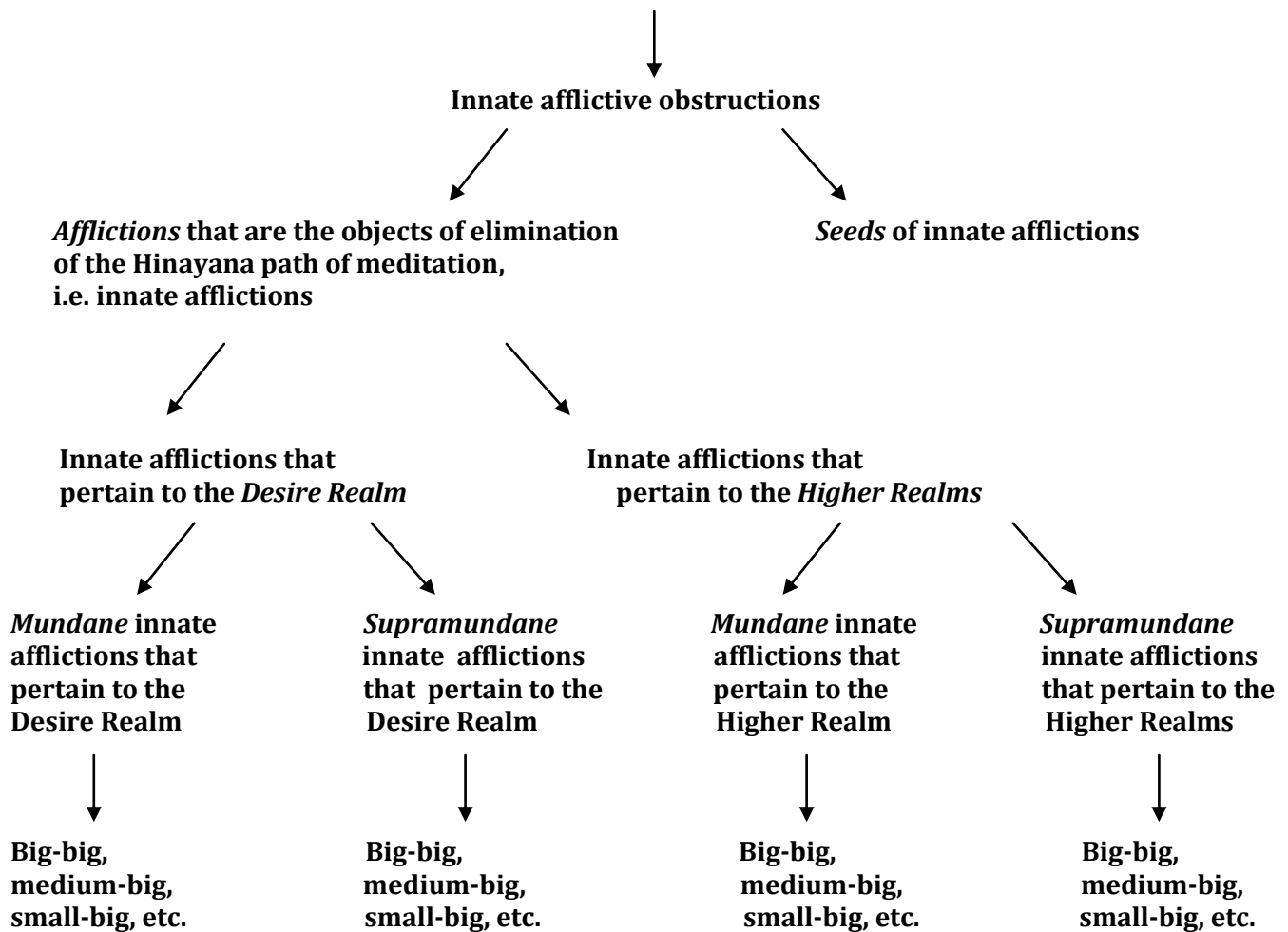
Likewise, innate afflictions that pertain to the Higher Realms are twofold:

- a) *Mundane* innate afflictions that pertain to the Higher Realms (i.e. the form and formless realms)
- b) *Supramundane* innate afflictions that pertain to the Higher Realms (i.e. the form and formless realms)

Mundane and supramundane innate afflictions that pertain to the Desire Realm, and mundane and supramundane innate afflictions that pertain to the Higher Realms are all nine-fold, for they can each be categorized into big-big, medium-big, small-big, etc. innate afflictions.

Please note that these extensive categories of afflictions that are objects of elimination of the path of meditation -- although slightly confusing -- are set forth in order to enable readers to fully comprehend the descriptions of the four results of stream-enterer, once-returner, and so forth.

Objects of elimination of the Hinayana path of meditation



It is essential to understand that there are two ways to remove *mundane* innate afflictions: (1) they can be temporarily eliminated by mundane paths and (2) irrevocably eliminated by supramundane paths.

Supramundane innate afflictions, on the other hand, can *only* be irrevocably eliminated by supramundane paths; they can neither irrevocably nor temporarily be eliminated by mundane paths.

In general, supramundane paths that irrevocably eliminate afflictions can refer to uninterrupted paths on the path of seeing or the path of meditation, while supramundane paths that irrevocably eliminate *innate* afflictions refer only to uninterrupted paths on the path of meditation.

Here, however, mundane paths that temporarily eliminate *mundane* innate afflictions do not refer to paths of accumulation or preparation, but to the preparatory stages of one of the eight meditative absorptions. In order to understand the eight meditative absorptions, their preparatory stages, the temporary elimination of mundane innate afflictions, etc. the following explanation is essential:

THE EIGHT MEDITATIVE ABSORPTIONS

The eight meditative absorptions are explained under the following headings:

- The three realms and nine levels
- Cultivation of the eight meditative absorptions
- Rebirth in one of the nine levels
- The reasons for cultivating meditative absorptions
- The objects of meditation
- The way in which mundane and supramundane uninterrupted paths eliminate innate afflictions

The three realms and nine levels

The Buddhist scriptures describe Samsara as consisting of three realms (*kham s gsum*/pronounced: *kham sum*) and nine levels (*sa dgu*/pronounced: *sa gu*). The three realms are:

- i. The Desire Realm (comprising the six realms of hell beings, pretas, animals, etc.)
- ii. The Form Realm
- iii. The Formless Realm

The nine levels of the three realms refer to the **Desire Realm**, the four levels of the **Form Realm**, and the four levels of the **Formless Realm**.

Thus, the nine levels are:

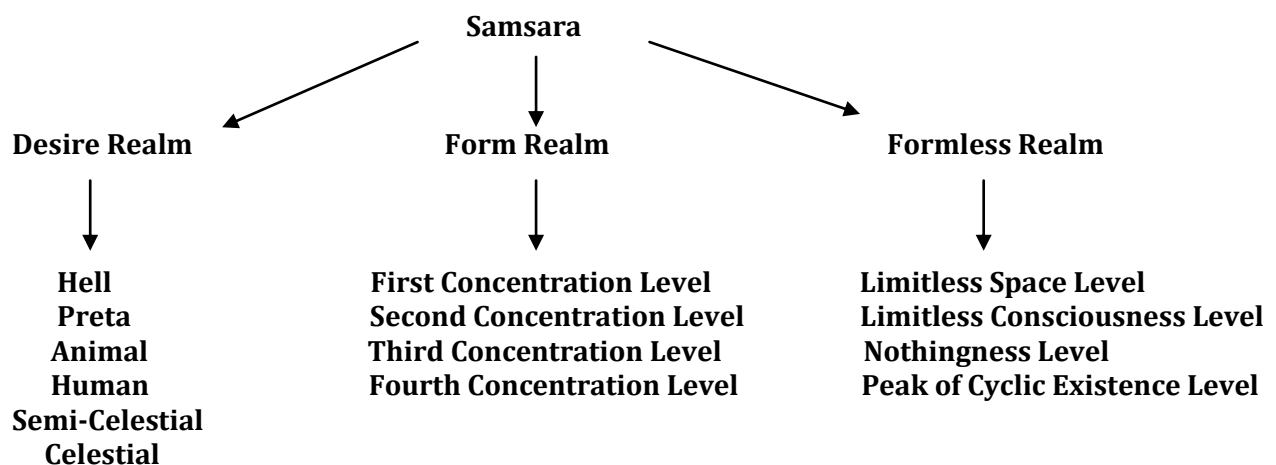
(1) The **Desire Realm**

The four levels of the **Form Realm**:

- (2) The First Concentration Level/Abode
- (3) The Second Concentration Level/Abode
- (4) The Third Concentration Level/Abode
- (5) The Fourth Concentration Level/Abode

The four levels of the **Formless Realm**

- (6) Limitless Space Level/Abode
- (7) Limitless Consciousness Level/Abode
- (8) Nothingness Level/Abode
- (9) Peak of Cyclic Existence Level/Abode



The nine levels are states of existence within Samsara, and on each level different afflictions arise in the mental continua of those born there. The reason for this is that rebirth in one of the eight levels of the Form or Formless Realm is the result of increasingly subtle meditative absorptions, while sentient beings who have not cultivated any meditative absorption are born in the Desire Realm.

In general, there are eight meditative absorptions, with each one corresponding to one of the eight levels of the Form or Formless Realms. These eight meditative absorptions are the product of intense meditation; they are cultivated by both Buddhists *and* non-Buddhists. So it is important to bear in mind that the following explanation is not unique to the Buddha Dharma but can also be found in non-Buddhist traditions.

The eight meditative absorptions consist of four concentrations and four formless absorptions. The four concentrations are simply known as 'first concentration', 'second concentration', 'third concentration', and 'fourth concentration', whereas each of the four formless absorptions has a particular name that corresponds to its object of meditation. The first formless absorption is called 'limitless space', the second 'limitless consciousness', the third 'nothingness', and the fourth 'peak of cyclic existence' (even though they are sometimes also referred to as 'first formless absorption', 'second formless absorption', and so forth).

Each of the four concentrations causes rebirth in one of the four Form Realm Levels and each of the four formless absorptions causes rebirth in one of the four Formless Realm Levels. This means that in order to be reborn in the First Form Realm Level (the First Concentration Level) one must have attained the first concentration, in order to take rebirth in the Second Form Realm Level (the Second Concentration Level) one must have attained the second concentration, and so forth. Likewise, in order to be reborn in the First Formless Realm Level (the Limitless Space Level) one must have attained the first formless absorption, called 'limitless space', in order to be reborn in the Second Formless Realm Level (the Limitless Consciousness Level) one must have attained the second formless absorption, called 'limitless consciousness', and so forth.

<i>Three Realms</i>	<i>Nine Levels</i>	<i>Eight Meditative Absorptions</i>
1. Desire Realm	Desire Level/ Realm	-----
2. Form Realm	First Concentration Level/Abode	First concentration
	Second Concentration Level/Abode	Second concentration
	Third Concentration Level/Abode	Third concentration
	Fourth Concentration Level/Abode	Fourth concentration
3. Formless Realm	Limitless Space Level/Abode	Limitless space absorption/ First formless absorption
	Limitless Consciousness Level/Abode	Limitless consciousness absorption/ Second formless absorption
	Nothingness Level/Abode	Nothingness/ Third formless absorption
	Peak of Cyclic Existence Level/Abode	Peak of cyclic existence/ Fourth formless absorption

Cultivation of the eight meditative absorptions

Of the eight meditative absorptions, it is easiest to attain the first concentration. Each subsequent meditative absorption is increasingly more difficult to attain, which means that cultivation of the fourth formless absorption (peak of cyclic existence) is the most difficult.

Furthermore, the cultivation of the meditative absorptions that are easier to attain must precede the cultivation of the meditative absorptions that are more difficult to attain. Therefore, the cultivation of the second concentration must be preceded by cultivation of the first concentration, the cultivation of the third concentration must be preceded by cultivation of the first and second concentration, the cultivation of the fourth concentration must be preceded by cultivation of the first, second, and third concentration, the cultivation of the first formless absorption (limitless space) must be preceded by cultivation of the four concentrations, and so forth.

Since the first concentration is easiest to attain, meditators intent on cultivating meditative absorptions first set out to cultivate this meditative awareness. The first concentration is an extremely focused state of mind that is also able to engage in very effective analytical meditation. It is preceded by a preparatory stage (*nyer bsdogs*, pronounced: *nyer dog*) that is responsible for the attainment of the first concentration. The first moment of the preparatory stage of the first concentration marks the first moment of calm abiding. This means that a meditator who attains the first moment of calm abiding also attains the first moment of the preparatory stage of the first concentration, for that first moment of calm abiding is the first moment of the preparatory stage of the first concentration.

Likewise, the remaining meditative absorptions are also preceded by their respective preparatory stages.

<i>The meditative absorption that is newly attained</i>	<i>Meditative absorption(s) which are attained previous to the newly attained meditative absorption</i>	<i>The preparatory stage that precedes the newly attained meditative absorption and causes its attainment</i>
First concentration	The preparatory stage of the first concentration
Second concentration	The first concentration	The preparatory stage of the second concentration
Third concentration	The first and second concentrations	The preparatory stage of the third concentration
Fourth concentration	The first, second, and third concentrations	The preparatory stage of the fourth concentration
Limitless space	The first, second, third, and fourth concentrations	The preparatory stage of limitless space
Limitless consciousness	The four concentrations and limitless space	The preparatory stage of limitless consciousness
Nothingness	The four concentrations, limitless space, and limitless consciousness	The preparatory stage of nothingness
Peak of cyclic existence	The four concentrations, limitless space, limitless consciousness, and nothingness	The preparatory stage of the peak of cyclic existence

The preparatory stage of the first concentration consists of further sub-stages (which will be explained in detail during one of the later topics of the *Ornament*). Those sub-stages are awarenesses that meditate on their particular objects of meditation while at the same time serving as 'mundane uninterrupted paths' with which meditators gradually and temporarily eliminate the nine types of *mundane* innate afflictions that pertain to the Desire Realm (big-big, medium-big, small-big, etc. mundane innate afflictions of the Desire Realm). Please note that for such temporary elimination one does not have to enter a Buddhist path or even be a Buddhist.

The attainment of the temporary *cessation* of these nine types of afflictions marks the first moment of the first concentration itself. Thus, when meditators achieve the first concentration, mundane innate afflictions that pertain to the Desire Realm do not arise in their continua for as long as the first concentration does not degenerate. Yet since the mundane uninterrupted paths of the preparatory stage are not able to eliminate the *seeds* of the mundane innate afflictions of the Desire Realm, these afflictions arise again when the first concentration degenerates (which is why the elimination is merely temporary). Examples of mundane innate afflictions that pertain to the Desire Realm are mundane innate attachment to the sense objects of the Desire Realm, innate anger, etc.

Anger is one of the coarsest afflictions; it is always non-virtuous, and necessarily pertains to the Desire Realm. Therefore, there is no anger that pertains to any of the Higher Realms, which means that a meditator who has attained only (not "even") the first concentration is unable to experience even the slightest resentment for as long as his meditative absorption does not degenerate. Attachment, on the other hand, does not necessarily pertain to the Desire Realm, for it possesses greater levels of subtlety and is not always non-virtuous.

Therefore there is attachment that pertains to the Desire Realm, the First Concentration Level, the Second Concentration Level, and so forth.

However, a meditator who attained the first concentration and temporarily removed the nine types of mundane innate afflictions of the Desire Realm (big-big, big-medium, big-small, etc. mundane innate afflictions of the Desire Realm) is still not free from the *supramundane* innate afflictions of the Desire Realm. An example of a supramundane innate affliction of the Desire Realm is the innate ignorance of the Desire Realm that perceives an inherently existent self.

Supramundane innate afflictions of the Desire Realm can only be eliminated by cultivating Hinayana or Mahayana paths of meditation. However, supramundane innate afflictions of the Desire Realm are not as coarse as mundane afflictions and therefore do not inhibit the meditator's first concentration. Furthermore, with the attainment of the first concentration and thus the temporary removal of mundane innate afflictions of the Desire Realm, mundane and supramundane innate afflictions of the First Concentration Level can manifest. These are more subtle than afflictions of the Desire Realm, and cannot arise *before* the attainment of the first concentration.

Having achieved the first concentration, meditators may then attempt to attain the second concentration. The ability of the second concentration to abide single-pointedly on one object is even greater than of the first concentration (it increases further with every subsequent meditative absorption). The second concentration is also preceded by a preparatory stage, the sub-stages of which consist of mundane uninterrupted paths that gradually and temporarily eliminate the nine types of the mundane innate afflictions that pertain to the *First Concentration Level* (i.e. big-big, medium-big, small-big, etc. mundane innate afflictions of the *First Concentration Level*). Therefore, meditators who train to attain the second concentration first gradually cultivate the different sub-stages of the preparatory stage of the second concentration, and use them to gradually and temporarily eliminate the nine types of mundane innate afflictions of the First Concentration Level. The first moment of the temporary *cessation* of these afflictions marks the first moment of the second concentration. This means that for as long as the second concentration does not degenerate, mundane innate afflictions of the First Concentration Level cannot arise anymore. Nonetheless, *supramundane* innate afflictions of the Desire Realm and the First Concentration Level as well as *mundane* and *supramundane* afflictions that pertain to the Second Concentration Level can arise. But since they are subtler and fewer in number than the afflictions that have been temporarily eliminated they do not inhibit the second concentration.

In this way, meditators may gradually cultivate the remaining meditative absorptions until they reach the 'peak of cyclic existence' which is an extremely absorbed and subtle mind. It is the highest mundane awareness one can attain within Samsara.

Regarding its cultivation, similar to the other meditative absorptions, the peak of cyclic existence absorption is also preceded by a preparatory stage the sub-stages of which temporarily eliminate the nine types (big-big, medium-big, small-big, etc.) mundane innate afflictions that pertain to the Nothingness Level. Once the temporary *cessation* of these afflictions is achieved the meditator attains the last of the eight absorptions.

The afflictions that arise in the continuum of someone who has attained such an absorption are the supramundane innate afflictions that pertain to the levels below the Peak of Cyclic Existence Level (the Desire Realm, First Concentration Level, etc. up until the Nothingness Level) as well as the supramundane afflictions of the Peak of Cyclic Existence Level.

Please note that since there is no mundane uninterrupted path above the peak of cyclic existence the innate afflictions that pertain to the Peak of Cyclic Existence Level are all supramundane, for they cannot be temporarily eliminated by mundane paths but only irrevocably eliminated by (Hinayana or Mahayana) supramundane uninterrupted paths of the path of meditation.

In brief, with the attainment of each of the absorptions, a meditator temporarily overcomes mundane innate afflictions that pertain to any of the levels *below* the respective absorption, and only the *supramundane* afflictions of those lower levels remain.

Also, corresponding to the highest meditative absorption the meditator has attained, *mundane* and *supramundane* afflictions that pertain to the level of that absorption can arise in his continuum (the only exception is the peak of cyclic existence since the afflictions that pertain to its level are necessarily supramundane), while mundane and supramundane innate afflictions that pertain to a higher level cannot manifest.

For instance, if the highest absorption the meditator attained is the third concentration, mundane and supramundane innate afflictions of the Third Concentration Level as well as supramundane innate afflictions of the Desire Realm, First Concentration Level, and Second Concentration Level arise. Yet neither mundane and supramundane innate afflictions of any of the levels *above* the Third Concentration nor mundane innate afflictions of any of the levels *below* the Third Concentration can manifest in his continuum.

Likewise, if the highest absorption the meditator attained is the nothingness absorption, mundane and supramundane afflictions of the Nothingness Level as well as supramundane innate afflictions of the Desire Realm, the four Form Realm Levels, and the first two Formless Realm Levels arise. But neither mundane and supramundane innate afflictions of the Peak of Cyclic Existence Level nor mundane innate afflictions that pertain to any of the levels below the Nothingness Level can manifest in his continuum. [See Chart 2]

Rebirth in one of the nine levels

Regarding rebirth in one of the nine levels, someone who has not attained any concentration can only be reborn in the Desire Realm. A meditator other than an Arya Bodhisattva who has attained only the first concentration (but not the second) in *this* life is necessarily reborn in the First Concentration Level in his *next* life (unless the concentration degenerates before he dies). Hence the meditator who has attained only the first concentration is either a person of the Desire Realm or a person of the First Concentration Level because in this life he is a person of the Desire Realm and in his next life he is reborn in the First Concentration Level.

If a meditator other than an Arya Bodhisattva has attained the second concentration (but not the third), he is either a person of the Desire Realm, the First Concentration, or the Second Concentration Level. Then when he dies (and if the second concentration has not degenerated) he is necessarily reborn in the Second Concentration Level.

Similarly, if a meditator other than an Arya Bodhisattva has attained the third concentration (but not the fourth concentration), he is either a person of the Desire Realm, the First Concentration, Second Concentration, or Third Concentration Level, and when he dies (without the third concentration having degenerated) he is necessarily reborn in the Third Concentration Level.

The same applies to the fourth concentration and the four formless absorptions.

The reason for this is that one of the eight meditative absorptions can newly be attained only by a person in any of the levels *below* the respective absorption. Therefore, the first concentration can newly be attained only by someone in the Desire Realm and not by a person who resides in the First Concentration Level. The second concentration can newly be attained only by a person in the Desire Realm or the First Concentration Level but not by someone in the Second Concentration Level, and so forth.

Please note that although a meditator other than an Arya Bodhisattva who has attained, for instance, the second concentration must have also attained the first concentration, he is not reborn in the Desire Realm or the First Concentration Level because he has attained the higher and superior second concentration. Similarly, even though a meditator other than an Arya Bodhisattva who has attained the third concentration must have also attained the first and the second concentrations, he is not reborn in the Desire Realm, the First Concentration or the Second Concentration Abode because he has attained the higher and superior third concentration. The same applies to the other concentrations as well as the four formless absorptions.

In some of the above explanations the phrase 'meditator other than an Arya Bodhisattva' is used because even though Bodhisattvas who have reached the path of seeing have necessarily attained the four concentrations, they are able to choose their rebirths within Samsara and thus are reborn in whichever level is most beneficial to sentient beings. This means that they take rebirth either in the Desire Realm or any of the four Concentration Levels.

Even though Arya Bodhisattvas may have cultivated the formless absorptions they are not born in any of the Formless Realm Levels since they are unable to benefit sentient beings in those states.

<i>The meditative absorption that is newly attained</i>	<i>The level in which the newly attained meditative absorption was cultivated</i>	<i>The level in which a meditator (other than an Arya Bodhisattva) is reborn in if his newly attained meditative absorption does not degenerate and if he does not cultivate a higher absorption</i>
First concentration	The Desire Realm	The First Concentration Level
Second concentration	The Desire Realm or First Concentration Level	The Second Concentration Level
Third concentration	The Desire Realm, First or Second Concentration Level	The Third Concentration Level
Fourth concentration	The Desire Realm, First, Second, or Third Concentration Level	The Fourth Concentration Level
Limitless space	The Desire Realm or one of the four Form Realm Levels	The Limitless Space Level
Limitless consciousness	The Desire Realm, one of the four Form Realm Levels, or the Limitless Space Level	The Limitless Consciousness Level
Nothingness	The Desire Realm, one of the four Form Realm Levels, the Limitless Space Level, or the Nothingness Level	The Nothingness Level
Peak of cyclic existence	The Desire Realm, one of the four Form Realm Levels, or one of the first three Formless Realm Levels	The Peak of Cyclic Existence Level

The reasons for cultivating meditative absorptions

The reasons for developing any of the meditative absorptions differ for Buddhists and non-Buddhists. Many followers of non-Buddhist traditions believe the different levels of the Form and Formless Realms to be states of liberation.

Some non-Buddhists may assert, for instance, that the First Concentration Level is a state of liberation and therefore cultivate the first meditative absorption in order to be reborn in its corresponding level. Or they may assert that one of the Formless Levels, for instance the Nothingness Level, is a state of liberation, and thus cultivate the nothingness absorption and the meditative absorptions that precede the nothingness absorption in order to be reborn in the Nothingness Level. Others may regard the Peak of Cyclic Existence Level to be a state of liberation, cultivate the four absorptions of the Form Realm and the four absorptions of the Formless Realm and take rebirth there.

As its name suggests the Peak of Cyclic Existence Level is the highest level of existence within Samsara, and unless one attains liberation, one cannot transcend that level. Yet, due to afflictions and karmic imprints meditators are not able stay in that level forever. Instead, at some point their absorptions will degenerate and they will be reborn in lower levels.

Unlike non-Buddhists, Buddhist practitioners accept the eight levels of the Form and Formless Realms to be within Samsara and therefore to be in the nature of suffering. Nonetheless, Buddhist practitioners who have not generated renunciation may still cultivate the different meditative absorptions motivated by attachment to rebirth in one of the eight levels of the Form and Formless Realms.

Buddhist trainees who have attained renunciation, on the other hand, cultivate the different meditative absorptions in order to take rebirth in one of the eight levels not out of attachment but only if it is conducive for their practice and - particularly in the case of Arya Bodhisattvas - if it enables them to benefit sentient beings.

Furthermore, practitioners who are on the Hinayana or Mahayana path develop the meditative absorptions to serve as mental bases for supramundane uninterrupted paths, paths of release, and so forth, since the absorptions are more stable and have greater focus. Awarenesses that pertain to the Desire Realm are too coarse and scattered to serve as mental bases for meditative equipoise paths in particular (as explained earlier, supramundane uninterrupted paths and paths of release are meditative equipoise paths that directly realize emptiness).

Regarding Hinayana paths, the first concentration serves as the mental basis of meditative equipoise paths in the continua of Hinayana Aryas who have attained only the first concentration. This means that supramundane uninterrupted paths and paths of release in the continua of such Aryas *are* first concentrations. Likewise, the second concentration serves as the mental basis of meditative equipoise paths in the continua of Hinayana Aryas who have attained only the first and second concentrations. The third concentration serves as the mental basis of meditative equipoise paths in the continua of Hinayana Aryas who have attained the first, second, and third concentrations, and so forth. In the case of Hinayana Aryas who have attained all eight meditative absorptions, it is necessarily the nothingness absorption that serves as the mental base of supramundane uninterrupted paths and paths of release. The reason for this is that the peak of cyclic existence absorption is so subtle that it lacks the necessary clarity to enable Hinayana Aryas to utilize it as the mental basis of the meditative equipoise paths that directly realize emptiness. Therefore, in the continua of Hinayana Aryas there are no meditative equipoise paths that *are* peak of cyclic existence absorptions.

As explained below, there are also Hinayana Aryas who have not attained any of the eight meditative absorptions. Yet all Hinayana Aryas have attained the union of calm abiding and special insight, and such a union in the continuum of someone who has not attained any of the meditative absorptions is necessarily a *preparatory stage* of the First Concentration Level. Therefore, in the case of Hinayana Aryas who have not attained any of the eight meditative absorptions, the preparatory stage of the First Concentration Level serves as the mental basis of supramundane uninterrupted paths, paths of release, and so forth.

Regarding Mahayana paths, as mentioned earlier, Arya Bodhisattvas have necessarily attained the fourth concentration, while they have not necessarily cultivated any of the formless absorptions. Yet even if Arya Bodhisattvas have attained any of the formless absorptions, the mental basis of the uninterrupted path and the path of release of their Mahayana *path of seeing* must be a fourth concentration. The reason for this is that the uninterrupted path and path of release of the Mahayana path of seeing are the first meditative equipoise paths Bodhisattvas generate, so they lack the ability to directly realize emptiness with any of the formless absorptions (which are less clear than the concentrations). However, with their growing familiarity with direct realization of emptiness, Bodhisattvas on the Mahayana path of meditation can utilize whichever meditative absorption is the highest they have cultivated - even the peak of cyclic existence absorption - as the mental basis of their meditative equipoise paths.

Reason for non-Buddhists to cultivate any of the eight meditative absorptions	Reason for Hinayana practitioners to cultivate any of the eight meditative absorptions	Reason for Mahayana practitioners to cultivate any of the eight meditative absorptions
To be reborn in one of the eight levels of the Form and Formless Realms, which they assert to be states of liberation.	To serve as mental bases of their paths, and in order to take rebirth in any of the levels of the Form and Formless Realms if it is conducive for their practice	To serve as mental bases of their paths, and in order to take rebirth in any of the levels of the Form Realms in order to benefit sentient beings

The objects of meditation

It is important to understand that the attainment of any of the eight meditative absorptions depends on the respective preparatory stage since the mundane uninterrupted paths of the preparatory stages temporarily eliminate the mundane innate afflictions that prevent the different absorptions from manifesting. Thus, the question that arises is, 'what is the object of meditation of these preparatory stages?' The object of meditation on which mundane preparatory stages is called "bearer of the aspects of peace and coarseness" (*zhi rags kyi rnam pa can*, pronounced: *zhi rag kyi nam pa chaen*). Non-Buddhists and Buddhists who lack renunciation and aspire to be born in the First Concentration Level, for example, cultivate and meditate on an awareness that bears the aspect of coarseness with regard to the Desire Realm and the aspect of peace with regard to the First Concentration Level. In other words, they cultivate a meditative awareness which regards the Desire Realm to be coarse and faulty and the First Concentration Level to be a state of peace. The intense focus on these aspects of peace and coarseness then enables the preparatory stage that pertains to the First Concentration to temporarily eliminate the nine types of mundane innate afflictions of the Desire Realm (in particular mundane innate attachment to the Desire Realm) and attain the first concentration.

Similarly, non-Buddhists and Buddhists lacking renunciation who have attained the first concentration, and now aspire to be born in the Second Concentration Level, cultivate and meditate on an awareness that possesses the aspect of coarseness with regard to the First Concentration Level and the aspect of peace with regard to the Second Concentration Level. Hence their meditative awareness regards the First Concentration Level to be coarse and faulty and the Second Concentration Level to be a state of peace. By intensely focusing on these two aspects of peace and coarseness, the preparatory stage of the Second Concentration develops the ability to temporarily eliminate the nine types of mundane innate afflictions of the First Concentration Level and thereby to attain the second concentration.

The same applies to the remaining concentrations of the Form Realm and the four absorptions of the Formless Realm.

Buddhist practitioners who are on the path and who possess any of the meditative absorptions may *prior* to engaging in Buddhist practice or to generating renunciation have cultivated any of the absorptions in dependence on the above mentioned technique of generating the meditative awareness of the preparatory stage that perceives a lower level to be coarse and a higher level to be a state of peace.

However, if they cultivated any of the meditative absorptions in dependence on Buddhist training - in particular those who are on the Hinayana or Mahayana path - there are two methods of cultivating such absorptions and therefore of eliminating the innate afflictions that pertain to the different levels:

- (1) Cultivating any of the meditative absorptions in reliance on *mundane* uninterrupted paths
- (2) Cultivating any of the meditative absorptions in reliance on *supramundane* uninterrupted paths

(1) Cultivating any of the meditative absorptions in reliance on mundane uninterrupted paths:

Buddhist practitioners who have renunciation and who train in the attainment of, for instance, the first concentration, first cultivate the mundane preparatory stage of the first concentration. The object of meditation of the uninterrupted paths of that preparatory stage is also called "bearer of the aspects of peace and coarseness". Yet, it does not focus on the lower level (i.e. the Desire Realm) to be coarse and the higher level (i.e. the First Concentration Level) to be a state of peace but on the truths of suffering and the truths of origin (the former two of the four noble truths) to be coarse and the truths of cessation and the truths of the path (the latter two of the four noble truths) to be states of peace. The same applies to the preparatory stages of the remaining three concentrations and the four formless absorptions; they all focus on the former two truths to be coarse and the latter two to be states of peace in order to temporarily remove whichever mundane innate afflictions prevent the arising of their respective absorptions.

(2) Cultivating any of the meditative absorptions in reliance on supramundane uninterrupted paths:

In the case of cultivating meditative absorptions in reliance on *supramundane* uninterrupted paths, such supramundane paths are uninterrupted paths of meditation that directly realize emptiness and gradually and irrevocably eliminate whichever mundane innate afflictions prevent the arising of any of the meditative absorptions.

Meditative absorption that is to be attained	NON-BUDDHISTS and BUDDHISTS who lack renunciation	BUDDHISTS who have attained renunciation	
	Object of meditation of the <i>mundane</i> uninterrupted paths that cause the attainment of the meditative absorption	Object of meditation of the <i>mundane</i> uninterrupted paths that cause the attainment of the meditative absorption	Object of meditation of the <i>supramundane</i> uninterrupted paths that cause the attainment of the meditative absorption
First concentration	The Desire Realm is coarse and the First Concentration Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness (lack of true existence)
Second concentration	The First Concentration Level is coarse and the Second Concentration Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Third concentration	The Second Concentration Level is coarse and the Third Concentration Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Fourth concentration	The Third Concentration Level is coarse and the Fourth Concentration Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Limitless Space	The Fourth Concentration Level is coarse and the Limitless Space Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Limitless consciousness	The Limitless Space Level is coarse and the Limitless Consciousness Level is peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Nothingness	The Limitless Consciousness Level is coarse and the Nothingness Level peace	The first two noble truths are coarse and the latter two noble truths are peace	Emptiness
Peak of cyclic existence	The Nothingness Level is coarse and the Peak of Cyclic Existence Level peace	The former two noble truths are coarse and the latter two noble truths are peace	Emptiness

Having gained some understanding of the different meditative absorptions, their cultivation, and so on, it is essential to understand how mundane uninterrupted paths and supramundane uninterrupted paths differ in the way they eliminate innate afflictions.

The way in which mundane and supramundane paths eliminate innate afflictions

As explained above, mundane uninterrupted paths (in the continua of both Buddhists and non-Buddhists) eliminate innate afflictions only *temporarily*, and of the two, mundane and supramundane innate afflictions, they are unable to temporarily eliminate *supramundane* ones. They can temporarily eliminate only *mundane* innate afflictions.

Furthermore, for instance, the different mundane uninterrupted paths of the preparatory stage of the First Concentration gradually and temporarily remove only the nine types of mundane innate afflictions that pertain to the *Desire Realm*; they are unable to temporarily remove the nine types of mundane innate afflictions that pertain to any higher level such as the First Concentration Level, the Second Concentration Level, etc.

Likewise, the mundane uninterrupted paths of the preparatory stage of the second concentration gradually and temporarily eliminate only the nine types of mundane innate afflictions that pertain to the *First Concentration Level*. They do not temporarily remove the nine types of mundane innate afflictions that pertain to the Desire Realm since they have already been temporarily removed by the preceding uninterrupted paths of the preparatory stage of the First Concentration. Also, they are unable to temporarily remove any mundane innate afflictions that pertain to the Third Concentration, Fourth Concentration, and so forth.

The same applies to the remaining concentrations and the four formless absorptions.

[See Charts 4 and 6]

Supramundane uninterrupted paths, on the other hand, are meditative equipoise paths that directly realize emptiness. Therefore, they are more potent than *mundane* uninterrupted paths. In general, there are two types of supramundane uninterrupted paths: (1) supramundane uninterrupted paths of the path of seeing and (2) supramundane uninterrupted paths of the path of meditation.

As explained earlier, supramundane uninterrupted paths of the path of seeing eliminate intellectually acquired afflictions, whereas supramundane uninterrupted paths of the path of meditation eliminate innate afflictions. Yet unlike mundane uninterrupted paths, they eliminate their respective afflictions *irrevocably*, for they remove them together with their seeds. Also, they irrevocably eliminate both mundane and supramundane afflictions.

Innate afflictions can be categorized into 81 different types. The 81 types constitute nine types of innate afflictions that pertain to each of the nine levels. Thus, there are nine types of innate afflictions that pertain to the Desire Realm (i.e. big-big, medium-big, medium-small, etc. innate afflictions of the Desire Realm), nine types of innate afflictions that pertain to the First Concentration Level (i.e. big-big, medium-big, medium-small, etc. innate afflictions of the First Concentration Level), nine types of innate afflictions that pertain to the Second Concentration (i.e. big-big, medium-big, medium-small, etc. innate afflictions of the Second Concentration Level), and so forth. [See Chart 3]

These 81 types of innate afflictions can each be further subdivided into mundane and supramundane innate afflictions.

Regarding the 81 types of *supramundane* innate afflictions, the supramundane uninterrupted paths of the path of meditation eliminate these afflictions in a definite sequence. First big-big supramundane innate afflictions that pertain to each of the nine levels, i.e. the first type of supramundane innate afflictions of the Desire Realm, the First Concentration, the Second Concentration, etc. are eliminated simultaneously. Thereafter, medium-big (the second type of) supramundane innate afflictions of each of the nine levels are eliminated simultaneously, then small-big (the third type of) supramundane innate afflictions of each of the nine levels are eliminated simultaneously, and so forth.

Therefore, as explained earlier (see Handout 24, page 1) supramundane uninterrupted paths of the path of meditation are nine-fold:

1. **Small-small** supramundane uninterrupted path of the path of meditation
2. **Medium-small** supramundane uninterrupted path of the path of meditation
3. **Big-small** " " " "
4. **Small-medium** " " " "
5. **Medium-medium** " " " "
6. **Big-medium** " " " "
7. **Small-big** " " " "
8. **Medium-big** " " " "
9. **Big-big** " " " "

1. The **small-small** supramundane uninterrupted path eliminates **big-big** (the first type of) supramundane innate afflictions of each of the nine levels (i.e. big-big supramundane innate afflictions of the Desire Realm, big-big supramundane innate afflictions of the First Concentration Level, big-big supramundane innate afflictions of the Second Concentration Level, and so forth)
2. The **medium-small** supramundane uninterrupted path eliminates **medium-big** (the second type of) supramundane innate afflictions of each of the nine levels (i.e. medium-big supramundane innate afflictions of the Desire Realm, medium-big supramundane innate afflictions of the First Concentration, medium-big supramundane innate afflictions of the Second Concentration, and so forth)
3. The **big-small** supramundane uninterrupted path eliminates **small-big** supramundane innate afflictions of each of the nine levels (i.e. small-big supramundane innate afflictions of the Desire Realm, small-big supramundane innate afflictions of the First Concentration, small-big supramundane innate afflictions of the Second Concentration, and so forth)
4. The **small-medium** supramundane uninterrupted path eliminates **big-medium** supramundane innate afflictions of each of the nine levels (i.e. big-medium supramundane innate afflictions of the Desire Realm, big-medium supramundane innate afflictions of the First Concentration, big-medium supramundane innate afflictions of the Second Concentration, and so forth)
5. The **medium-medium** supramundane uninterrupted path eliminates **medium-medium** supramundane innate afflictions of each of the nine levels (i.e. medium-medium supramundane innate afflictions of the Desire Realm, medium-medium supramundane innate afflictions of the First Concentration, medium-medium supramundane innate afflictions of the Second Concentration, and so forth)
6. The **big-medium** supramundane uninterrupted path eliminates **small-medium** supramundane innate afflictions of each of the nine levels (i.e. small-medium supramundane innate afflictions of the Desire Realm, small-medium supramundane innate afflictions of the First Concentration, small-medium supramundane innate afflictions of the Second Concentration, and so forth)
7. The **small-big** supramundane uninterrupted path eliminates **big-small** supramundane innate afflictions of each of the nine levels (i.e. big-small supramundane innate afflictions of the Desire Realm, big-small supramundane innate afflictions of the First Concentration, big-small supramundane innate afflictions of the Second Concentration, and so forth)
8. The **medium-big** supramundane uninterrupted path eliminates **medium-small** supramundane innate afflictions of each of the nine levels (i.e. medium-small supramundane innate afflictions of the Desire Realm, medium-small supramundane innate afflictions of the First Concentration, medium-small supramundane innate afflictions of the Second Concentration, and so forth)
9. The **big-big** supramundane uninterrupted path eliminates **small-small** supramundane innate afflictions of each of the nine levels (i.e. small-small supramundane innate afflictions of the Desire Realm, small-small supramundane innate afflictions of the First Concentration, small-small supramundane innate afflictions of the Second Concentration, and so forth) [See Charts 5 and 7]

Regarding the 81 types of *mundane* innate afflictions, there is no definite sequence in which supramundane uninterrupted paths of the path of meditation eliminate these mundane afflictions. This means that even though mundane innate afflictions that pertain to any of the nine levels have to be irrevocably eliminated at the latest by the uninterrupted path of the path of meditation that irrevocably eliminates their supramundane counterparts, these mundane innate afflictions can also be irrevocably removed by any of the preceding uninterrupted paths of the path of meditation. For instance, **medium-big** (the second type of) mundane innate afflictions of any of the nine levels are irrevocably removed at the latest by their direct antidote, the **medium-small** (the second type of the) uninterrupted path of the path of meditation (which necessarily eliminates **medium-big** supramundane innate afflictions). Yet it is also possible that these mundane innate afflictions were irrevocably eliminated by the preceding **small-small** (the first type of the) uninterrupted path of the path of meditation. In other words, uninterrupted paths that can serve as the direct antidote to **medium-big** (the second type of) mundane innate afflictions are the **small-small** (first type of the) uninterrupted path and the **medium-small** (second type of the) uninterrupted path of the path of meditation, of which the latter definitely eliminates those mundane afflictions unless they were already eliminated by the former uninterrupted path.

Likewise, **small-big** (the third type of) mundane innate afflictions of any of the nine levels are irrevocably removed at the latest by their direct antidote, the **big-small** (the third type of the) uninterrupted path of the path of meditation (which necessarily eliminates **small-big** supramundane innate afflictions). But it is also possible that these mundane innate afflictions were irrevocably eliminated by the preceding **small-small** (the first type) or **medium-small** (the second type of) uninterrupted paths of the path of meditation. This means that uninterrupted paths that can serve as the direct antidote to the **small-big** (the third type of) mundane innate afflictions of any of the nine levels are the **small-small** (first type of the) uninterrupted path, the **medium-small** (second type of the) uninterrupted path, and the **big-small** (third type of the) uninterrupted path, of which the latter definitely eliminates those mundane afflictions unless they were already eliminated by one of the two former uninterrupted paths.

The same applies to the remaining seven types of mundane innate afflictions. Yet with the increasing subtlety of these mundane afflictions, there are also a growing number of uninterrupted paths that can serve as their direct antidotes. Therefore, even though the **small-small** (the ninth type of) mundane innate afflictions of any of the nine levels are irrevocably removed at the latest by their direct antidote, the **big-big** (ninth type of the) uninterrupted path of the path of meditation, it is also possible that they were irrevocably removed by any of the preceding uninterrupted paths of the paths of meditation (namely the **small-small**, **medium-small**, **big-small**, **small-medium**, **medium-medium**, **big-medium**, **small-big**, or **medium-big** uninterrupted path of the path of meditation).

The only exceptions are the **big-big** (the first type of) mundane innate afflictions of any of the nine levels. They are necessarily irrevocably removed by the **small-small** (first type of the) uninterrupted path (which also irrevocably eliminates **big-big** supramundane innate afflictions) because there are no preceding uninterrupted paths of the path of meditation. [See Charts 5 and 8]

This completes the explanation of the way in which mundane and supramundane uninterrupted paths eliminate innate afflictions.

Next comes a presentation of the four results.

The four results

Panchen Sonam Drakpa explains in his *General Meaning*:

"The reason for positing four results of the method of trainees-in-virtue is that the main obstacles that prevent the attainment of the result of the ultimate trainees-in-virtue, foe-destroyers, are afflictive obstructions. Of the two kinds of afflictive obstructions - (1) afflictions that are objects of elimination of the path of seeing and (2) afflictions that are the objects of elimination of the path of meditation - the result of stream-enterer is postulated from the perspective of having eliminated the first kind (afflictions that are the objects of elimination of the path of seeing, i.e. intellectually acquired afflictions/the three fetters). Of the two kinds of afflictions that are the objects of elimination of the path of meditation - (1) afflictions of the Desire Realm that are the objects of elimination of the path of meditation, and (2) afflictions of the Higher Realms that are the objects of elimination of the path of meditation - the result of once-returned is postulated from the perspective of having eliminated the majority of the first kind (i.e. big-big, medium-big, small-big, big-medium, medium-medium, and small medium/the first six of the nine types of mundane afflictions of the Desire Realm that are the objects of elimination of the path of meditation). The result of non-returned is postulated from the perspective of having eliminated all of the first kind (i.e. the nine types of mundane afflictions of the Desire Realm that are the objects of elimination of the path of meditation). And the result of foe-destroyer is postulated from the perspective of having eliminated afflictions of the Higher Realm that are the objects of elimination of the path of meditation.

The reason for not subdividing the afflictions of the Higher Realm that are the objects of elimination of the path of meditation, while subdividing the afflictions of the Desire Realm that are objects of elimination of the path of meditation, is that in comparison with the afflictions of the Higher Realms, afflictions of the Desire Realm are greater in number and constitute greater flaws. Hence the result of once-returned is postulated from the perspective of having eliminated the majority of [mundane] afflictions of the Desire Realm that are objects of elimination of the path of meditation, whereas the result of non-returned is postulated from the perspective of having eliminated all [mundane] afflictions of the Desire Realm that are objects of elimination of the path of meditation."

At the beginning of his explanation Panchen Sonam Drakpa speaks of 'the four results of methods of trainees-in-virtue'.

Here *methods of trainees-in-virtue* (*dge sbyong gi tshul*/pronounced: *ge jong gi tsuel/dge sbyong* = trainee in virtue, virtuous training, virtuous endeavor, gi = genitive, tshul = method, manner) refer to uninterrupted paths. Uninterrupted paths are methods of trainees-in-virtue because they are methods or means that lead to the ultimate trainees-in-virtue: foe-destroyers. In general, results of uninterrupted paths are twofold: (1) cessations and (2) paths of release.

Cessations (which are obtained in dependence on uninterrupted paths) are results of uninterrupted paths because they are nominal results of methods of uninterrupted paths. In other words, even though cessations are not results because they are not impermanent, they are *nominal* results of uninterrupted paths because they are obtained in dependence on such paths.

Paths of release are also results of uninterrupted paths because they are uninterrupted paths' results by way of being in concordance with their causes. Paths of release are in concordance with their causes - uninterrupted paths - because like uninterrupted paths they directly realize emptiness.

In short, uninterrupted paths, such as uninterrupted paths of the path of seeing or *Uninterrupted Paths at the End of the Continuum*, are methods of trainees-in-virtue, while cessations and paths of release are results of those uninterrupted paths.

This explanation is according to Asanga's *Abhidharmasamuccaya*.

The results of methods of trainees-in-virtue (i.e. cessations and paths of release) can also be categorized into four results:

- 1) Result of stream-enterer
- 2) Result of once-returner
- 3) Result of never- returner
- 4) Result of foe-destroyer

Result of stream-enterer

The result of stream-enterer is attained when Hinayana Aryas achieve the irrevocable cessation of the three fetters (i.e. intellectually acquired afflictive obstructions / the objects of elimination of the Hinayana path of seeing) without prior to reaching the Hinayana path of seeing, having temporarily eliminated the sixth type of *mundane* innate afflictions that pertain to the Desire Realm (i.e. small-medium *mundane* innate afflictions that pertain to the Desire Realm). Therefore, Hinayana Aryas newly become stream enterers the moment they attain the irrevocable elimination of intellectually acquired afflictive obstructions without, prior to reaching the Hinayana path of seeing, having temporarily eliminated the sixth type of *mundane* innate afflictions that pertain to the Desire Realm. They remain stream enterers for as long as they do not attain any of the higher results, such as the result of once-returner.

Thus, the characteristics of stream-enterers are the following:

- (1) They are Hinayana Aryas
- (2) They did not temporarily eliminate the sixth type of mundane innate afflictions *before* they reached the Hinayana path of seeing
- (3) While on the Hinayana path of seeing they irrevocably eliminated the three fetters (i.e. intellectually acquired afflictive obstructions)
- (4) They have not attained any of the higher results, such as the result of once-returner.

Result of once-returner

The result of once-returner is attained when Hinayana Aryas, who did not temporarily eliminate the ninth (small-small) type of mundane innate afflictions prior to reaching the path of seeing, achieve both the irrevocable cessation of intellectually acquired afflictive obstructions *and* the temporary or irrevocable cessation of the sixth (small-medium) type of *mundane* innate afflictions that pertain to the Desire Realm before attaining the irrevocable cessation of the sixth type of *supramundane* innate afflictions of the Desire Realm. Thus, Hinayana Aryas newly become once-returners the moment they attain both the irrevocable cessation of intellectually acquired afflictive obstructions *and* the temporary or irrevocable cessation of the sixth type of *mundane* innate afflictions of the Desire Realm, without at

that moment also attaining the irrevocable cessation of the sixth type of *supramundane* innate afflictions of the Desire Realm and without, having eliminated the ninth type of mundane innate afflictions prior to reaching the path of seeing. And they remain once-returners for as long as they do not attain the result of non-returner.

In short, the characteristics of once-returners are:

- (1) They are Hinayana Aryas
- (2) They did not temporarily eliminate the ninth type of mundane innate afflictions *before* reaching the path of seeing
- (3) They irrevocably eliminated the three fetters (i.e. intellectually acquired afflictive obstructions)
- (4) They temporarily or irrevocably eliminated the sixth type of mundane innate afflictions before irrevocably eliminating the sixth type of *supramundane* innate afflictions
- (5) They have not attained the result of non-returner

Therefore, once-returners are characterized by sequentially eliminating the sixth type of *mundane* innate afflictions of the Desire Realm and the sixth type of *supramundane* innate afflictions of the Desire Realm. But even when they attain the irrevocable cessation of the sixth type of *supramundane* innate afflictions they may still abide in the result of once-returner; they only cease to be once-returners when they achieve the temporary or irrevocable cessation of the ninth (small-small) type of mundane innate afflictions of the Desire Realm, and thus become non-returners.

Result of non-returner

The result of non-returner is attained when Hinayana Aryas achieve both the irrevocable cessation of intellectually acquired afflictive obstructions *and* the temporary or irrevocable cessation of the ninth (small-small) type of *mundane* innate afflictions that pertain to the Desire Realm, but do not attain the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm. Hence, Hinayana Aryas newly become non-returners the moment they attain both the irrevocable cessation of intellectually acquired afflictive obstructions *and* the temporary or irrevocable cessation of the ninth (small-small) type of *mundane* innate afflictions of the Desire Realm, without at that moment also attaining the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm. Also, they remain non-returners for as long as they do not attain the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm and thus achieve the result of foe-destroyer.

In short, the characteristics of non-returners are:

- (1) They are Hinayana Aryas
- (2) While on the path of seeing they irrevocably eliminated the three fetters (i.e. intellectually acquired afflictive obstructions)
- (3) They temporarily or irrevocably eliminated the ninth type of mundane innate afflictions without irrevocably eliminating the ninth type of *supramundane* innate afflictions
- (4) They have not attained the result of foe-destroyer

Therefore, as explained above, even though non-returners achieve the temporary or irrevocable elimination of the ninth type of *mundane* innate afflictions of the Desire Realm, they do not attain the irrevocable elimination of the ninth type of *supramundane* innate afflictions of the Desire Realm since the attainment of the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm marks the first moment of the result of foe-destroyer. The attainment of the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm marks the first moment of the result of foe-destroyer because it also marks the attainment of the irrevocable cessation of the ninth type of *supramundane* innate afflictions of each of the eight levels of the Form and Formless Realms, and thus of the subtlest innate afflictive obstructions.

Result of foe-destroyer

The result of foe-destroyer is attained when Hinayana Aryas achieve the irrevocable cessation of intellectually acquired and innate afflictions (i.e. innate afflictions that pertain to the Desire Realm and innate afflictions that pertain to the Higher Realms). Hence, Hinayana Aryas become foe-destroyers when they achieve the cessation of all afflictive obstructions.

They always remain foe-destroyers, but cease to be *Hinayana* foe-destroyers when they start to engage in Mahayana practices to cultivate Bodhicitta and thus enter the Mahayana path of accumulation.

At that time they cease to be *Hinayana* foe-destroyers, for they cease to be Hinayanists.

Therefore, the characteristics of foe-destroyers are:

- (1) They are Aryas
- (2) They irrevocably eliminated the three fetters (i.e. intellectually acquired afflictive obstructions)
- (3) They irrevocably eliminated the nine types of supramundane innate afflictive obstructions that pertain to each of the nine levels

Those who attain the result of stream-enterer	Those who attain the result of once-returner	Those who attain the result of non-returner	Those who attain the result of foe-destroyer
<ul style="list-style-type: none"> ▪ Are Hinayana Aryas ▪ They did not temporarily eliminate the sixth type of mundane innate afflictions prior to reaching the Hinayana path of seeing ▪ While on the Hinayana path of seeing they attain the irrevocable cessation of the three fetters (intellectually acquired afflictive obstructions) ▪ They have not attained any of the higher results, such as the result of once-returner 	<ul style="list-style-type: none"> ▪ Are Hinayana Aryas ▪ They did not temporarily eliminate the ninth type of mundane innate afflictions prior to reaching the Hinayana path of seeing ▪ While on the path of seeing they irrevocably eliminated the three fetters (intellectually acquired afflictive obstructions) ▪ They attain the temporary or irrevocable cessation of the sixth type of mundane innate afflictions before attaining the irrevocable cessation of the sixth type of <i>supramundane</i> innate afflictions ▪ They have not attained the result of non-returner 	<ul style="list-style-type: none"> ▪ Are Hinayana Aryas ▪ While on the path of seeing they irrevocably eliminated the three fetters (intellectually acquired afflictive obstructions) ▪ They attain the temporary or irrevocable cessation of the ninth type of mundane innate afflictions without at that time also attaining the irrevocable cessation of the ninth type of <i>supramundane</i> innate afflictions ▪ They have not attained the result of foe-destroyer 	<ul style="list-style-type: none"> ▪ Are Aryas ▪ They irrevocably eliminated the three fetters (intellectually acquired afflictive obstructions) ▪ They irrevocably eliminated the nine types of supramundane innate afflictive obstructions that pertain to each of the nine levels

Even though it is impossible for Hinayana practitioners to become foe-destroyers without passing through the five Hinayana paths, it is not necessary for such practitioners to pass through all four results, i.e. result of stream-enterer, once-returner, etc.

The reason for this is that there are different ways in which to remove innate afflictions. Therefore, the Buddha described the following Hinayana Aryas:

- Simultaneous-Eliminators (who do not attain the result of once-returner and non-returner)
- Leapers (who do not attain the result of stream-enterer; also, there are two types of Leapers: one type attains the result of once-returner and the other does not)
- Gradual-Attainers (who attain all four results)
- Gradual-Eliminators (some of whom attain all four results, some do not attain the result of stream-enterer, and some attain neither the result of stream-enterer nor the result of once-returner)

Simultaneous-Eliminators

Simultaneous-Eliminators (*spang bya cig char ba*) are Hinayana Aryas who attain only the results of stream-enterer and foe-destroyer.

While they are on the path of seeing, they irrevocably eliminate the three fetters (intellectually acquired afflictive obstructions), without having temporarily eliminated any of the mundane innate afflictions of the Desire Realm prior to reaching the Hinayana path of seeing.

The moment they attain the cessation of the three fetters, they become stream-enterers.

Then on the path of meditation, their first (small-small) uninterrupted path simultaneously eliminates the first (big-big) type of both mundane *and* supramundane innate afflictions that pertain to the nine levels, their second (medium-small) uninterrupted path simultaneously eliminates the second (medium-big) type of both mundane *and* supramundane innate afflictions that pertain to the nine levels, their third (big-small) uninterrupted path simultaneously eliminates the third (small-big) type of both mundane *and* supramundane innate afflictions that pertain to the nine levels, and so forth.

Therefore, since their sixth uninterrupted path of the path of meditation simultaneously and irrevocably eliminates the sixth type of both mundane and supramundane innate afflictions of the Desire Realm, while their ninth uninterrupted path of the path of meditation simultaneously and irrevocably eliminates the ninth type of both mundane and supramundane innate afflictions of the Desire Realm, Simultaneous-Eliminators do not attain the results of once-returner and non-returner.

They do not attain the results of once-returner and non-returner, for they do not sequentially eliminate the *sixth* type of mundane and supramundane innate afflictions of the Desire Realm nor the *ninth* type of mundane and supramundane innate afflictions of the Desire Realm.

This means that they do not temporarily eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor do they irrevocably eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with any of the first five supramundane uninterrupted paths of the path of meditation. Likewise, they do not temporarily eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor do they irrevocably eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with any of the first eight supramundane uninterrupted paths of the path of meditation.

Simultaneous-Eliminators attain the result of foe-destroyer when they newly reach the cessation of the nine types of both mundane and supramundane innate afflictions of the Desire Realm and thus of the remaining eight levels of the Form and Formless Realms.

They are called 'Simultaneous-Eliminators' because they simultaneously eliminate the first type of mundane and supramundane innate afflictions, then they simultaneously eliminate the second type of mundane and supramundane innate afflictions, and so forth.

Since Simultaneous-Eliminators attain self-liberation faster than the other types of Sangha, they are Hinayana Aryas of the sharpest mental faculty.

Simultaneous-Eliminators who attain the result of stream-enterer	Simultaneous-Eliminators who attain the result of once-returner	Simultaneous-Eliminators who attain the result of non-returner	Simultaneous-Eliminators who attain the result of foe-destroyer
<ul style="list-style-type: none"> Are Hinayana Aryas They attain the irrevocable elimination of intellectually acquired afflictions without having temporarily eliminated any of the nine types of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. They simultaneously and irrevocably eliminate the sixth type of mundane <i>and</i> supramundane innate afflictions of the Desire Realm and attain the cessation of those afflictions. They simultaneously and irrevocably eliminate the ninth type of mundane and supramundane innate afflictions of the Desire Realm. 			<ul style="list-style-type: none"> Are Aryas They simultaneously attain the irrevocable cessation of the ninth type of both mundane and supramundane innate afflictions of the Desire Realm and of each of the eight levels of the Form and Formless Realms

Leapers (*'bras bu thod rgal ba*, literally: those who bypass results) are of two types:

- a) The first type are Leapers who temporarily eliminate the sixth but not the ninth type of innate afflictions of the Desire Realm prior to reaching the path of seeing
- b) The second type are Leapers who temporarily eliminate the ninth type of innate afflictions of the Desire Realm prior to reaching the path of seeing

a) *The first type of Leapers*

The first type of Leapers refers to Hinayana Aryas who attain only the three latter results of once-returned, non-returned, and foe-destroyer because they temporarily eliminated the sixth (but not the ninth) type of innate afflictions of the Desire Realm prior to reaching the path of seeing.

While they are on the path of seeing, they irrevocably eliminate the three fetters (intellectually acquired afflictive obstructions). The moment they attain the irrevocable cessation of the three fetters, they become *once-returned*. They do not attain the result of stream-enterer because stream-enterers are characterized by being Hinayana Aryas who did not temporarily eliminate the sixth type of mundane innate afflictions prior to reaching the path of seeing.

In order to attain the result of non-returned, the first type of leapers may then cultivate mundane uninterrupted paths of the preparatory stage of the first concentration and use them to temporarily remove the ninth type of mundane innate afflictions of the Desire Realm.

Or they may irrevocably eliminate the ninth type of mundane innate afflictions of the Desire Realm with any of the first eight types of supramundane uninterrupted paths of the path of meditation.

Either way, the first moment those Leapers newly attain the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm, without at that moment also attaining the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm, they become non-returned.

Thereafter, in order to attain the result of foe-destroyer, they generate the big-big uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization*, which is the direct antidote to the ninth type of supramundane innate afflictions of the Desire Realm as well as to the ninth type of supramundane innate afflictions of each of the eight levels of the Form and Formless Realms. The moment they attain the cessation of those afflictions they achieve the result of foe destroyer.

The first type of Leapers who attain the result of stream-enterer	The first type of Leapers who attain the result of once-returned	The first type of Leapers who attain the result of non-returned	The first type of Leapers who attain the result of foe-destroyer
	<ul style="list-style-type: none"> ▪ Are Hinayana Aryas ▪ They attain the irrevocable cessation of the three fetters on the path of seeing, having temporarily eliminated the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing ▪ They attain neither the temporary nor the irrevocable cessation of the ninth type of mundane afflictions of the Desire Realm 	<ul style="list-style-type: none"> ▪ Are Hinayana Aryas ▪ They attain the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm ▪ They do not attain the irrevocable cessation of the ninth type of supramundane afflictions of the Desire Realm 	<ul style="list-style-type: none"> ▪ Are Aryas ▪ They attain the irrevocable cessation of the ninth type of supramundane innate afflictions of the Desire Realm and therefore the irrevocable cessation of the ninth type of innate afflictions of each of the eight levels of the Form and Formless Realms

b) *The second type of Leapers*

The second type of Leapers refers to Hinayana Aryas who attain only the last two results of non-returner and foe-destroyer because they temporarily eliminated the ninth type of innate afflictions of the Desire Realm prior to reaching the path of seeing.

While they are on the path of seeing, they irrevocably eliminate the three fetters (i.e. intellectually acquired afflictive obstructions). The moment they attain the irrevocable cessation of the three fetters they become non-returners. They do not attain the result of stream-enterer because stream-enterers are characterized by being Hinayana Aryas who did not temporarily eliminate the sixth type of mundane innate afflictions prior to reaching the path of seeing. Furthermore, they do not attain the result of once-returner because once-returners are characterized by being Hinayana Aryas who did not temporarily eliminate the ninth type of mundane innate afflictions prior to entering the path of seeing.

In order to attain the result of foe-destroyer, those Leapers then generate the big-big uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization*, and use it to irrevocably eliminate the supramundane innate afflictions of the Desire Realm and the other eight levels. The moment they attain the cessation of those afflictions they become foe-destroyers.

The second type of Leapers who attain the result of stream-enterer	The second type of Leapers who attain the result of once-returner	The second type of Leapers who attain the result of non-returner	The second type of Leapers who attain the result of foe-destroyer
		<ul style="list-style-type: none"> They are Hinayana Aryas They attain the irrevocable cessation of the three fetters on the path of seeing, having temporarily eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing They do not attain the irrevocable cessation of the ninth type of supramundane afflictions of the Desire Realm 	<ul style="list-style-type: none"> They are Aryas They attain the irrevocable cessation of the ninth type of supramundane innate afflictions of the Desire Realm and therefore the irrevocable cessation of the ninth type of innate afflictions of the each of the eight levels of the Form and Formless Realms

Gradual-Attainers

Gradual-Attainers ('*bras bu rim gyis pa*, literally: those who [attain] the results gradually) are Hinayana Aryas who attain all four results one after the other, which is why they are called 'Gradual-Attainers'. Furthermore, they are Hinayana Aryas who attain the temporary or irrevocable cessation of the nine types of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of their *supramundane* counterparts. In other words, they attain the temporary cessation of the first type of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of the first type of *supramundane* innate afflictions of the Desire Realm. They attain the temporary or irrevocable cessation of the second type of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of the second type of *supramundane* innate afflictions of the Desire Realm. They attain the temporary or irrevocable cessation of the third type of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of the third type of *supramundane* innate afflictions of the Desire Realm, and so forth.

Regarding the attainment of the four results of stream-enterer, etc., while Gradual-Attainers are on the path of seeing they first irrevocably eliminate the three fetters (intellectually acquired afflictive obstructions), without having temporarily eliminated the *sixth* type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. The moment they attain the cessation of the three fetters they become stream-enterers.

Thereafter, they temporarily or irrevocably eliminate the different types of mundane innate afflictions of the Desire Realm without irrevocably eliminating their supramundane counterparts at the same time. Please note that Gradual-Attainers may have already temporarily eliminated any of the first five types of mundane innate afflictions prior to reaching the path of seeing.

If they did not temporarily eliminate any of the first five types of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing, they now gradually cultivate either mundane uninterrupted paths (of the preparatory stage of the first concentration) or any of the first four supramundane uninterrupted paths of the path of meditation, with which, step by step, they temporarily or irrevocably eliminate the first five types of mundane innate afflictions of the Desire Realm without also irrevocably eliminating their supramundane counterparts at the same time.

In order to attain the result of once-returned, Gradual-Attainers may then cultivate a mundane uninterrupted path (of the preparatory stage of the first concentration) and use it to temporarily remove the sixth type of mundane innate afflictions of the Desire Realm. Or they may cultivate any of the first five types of supramundane uninterrupted paths of the path of meditation and use them to irrevocably eliminate the sixth type of mundane innate afflictions of the Desire Realm. Either way, the moment they newly attain the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm, without at that moment also attaining the irrevocable cessation of the sixth type of *supramundane* innate afflictions of the Desire Realm, they become once-returned.

Having attained the result of once-returned, Gradual-Attainers proceed by temporarily or irrevocably eliminating the seventh and eighth type of mundane innate afflictions of the Desire Realm, either with mundane uninterrupted paths (of the preparatory stage of the first concentration) or with any of the first six or seven supramundane uninterrupted paths of the path of meditation, respectively.

Thereafter, in order to attain the result of non-returned, Gradual-Attainers may cultivate a mundane uninterrupted path (of the preparatory stage of the first concentration) and use it to temporarily remove the ninth type of mundane innate afflictions of the Desire Realm. Or they may cultivate any of the first eight types of supramundane uninterrupted paths of the path of meditation and use any of those to irrevocably eliminate the ninth type of mundane innate afflictions of the Desire Realm. Either way, the moment Gradual-Attainers newly attain the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm, without at that moment also attaining the irrevocable cessation of the ninth type of *supramundane* innate afflictions of the Desire Realm, they become once-returned. Lastly, in order to become foe-destroyers, Gradual-Attainers cultivate the big-big uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization*, which is the direct antidote to the ninth type of supramundane innate afflictions of the Desire Realm as well as to the ninth type of supramundane innate afflictions of each of the eight levels of the Form and Formless Realms.

The moment they attain the cessation of those afflictions, Serial Attainers achieve the result of foe-destroyer.

Gradual-Attainers who attain the result of stream-enterer	Gradual-Attainers who attain the result of once-returned	Gradual-Attainers who attain the result of non-returned	Gradual-Attainers who attain the result of foe-destroyer
<ul style="list-style-type: none"> ▪ They attain the irrevocable cessation of the three fetters, without having temporarily eliminated the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing ▪ They do not attain the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm 	<ul style="list-style-type: none"> ▪ They attain the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm <u>before</u> attaining the irrevocable cessation of the sixth type of <i>supramundane</i> innate afflictions of the Desire Realm ▪ They attain neither the temporary nor the irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm 	<ul style="list-style-type: none"> ▪ They attain the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm ▪ They do not attain the irrevocable cessation of the ninth type of supramundane innate afflictions of the Desire Realm 	<ul style="list-style-type: none"> ▪ They attain the irrevocable cessation of the ninth type of supramundane innate afflictions of the Desire Realm and of the ninth type of innate afflictions of the each of the eight levels of the Form and Formless Realms

Gradual-Eliminators

Gradual-Eliminators (*spang bya rim gyis pa*) are Hinayana Aryas who (like Gradual-Attainers) serially or sequentially eliminate the different types of mundane innate afflictions of the Desire Realm and their supramundane counterparts. This means that they attain the temporary cessation of the first type of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of the first type of *supramundane* innate afflictions of the Desire Realm. They attain the temporary or irrevocable cessation of the second type of *mundane* innate afflictions of the Desire Realm before they attain the irrevocable cessation of the second type of *supramundane* innate afflictions of the Desire Realm, and so forth.

Therefore, they temporarily or irrevocably eliminate the sixth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the sixth type of *supramundane* innate afflictions of the Desire Realm. Likewise, they temporarily or irrevocably eliminate the ninth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the ninth type of *supramundane* innate afflictions of the Desire Realm.

However, whoever is a Gradual-Eliminator does not necessarily have to attain all four results because whoever is a Gradual-Eliminator is not necessarily a Gradual-Attainer. Whoever is a Gradual-Eliminator is not necessarily a Gradual-Attainer, because a Leaper is a Gradual-Eliminator but not a Gradual-Attainer. Yet whoever is a Gradual-Attainer is necessarily a Gradual Eliminator. Therefore, some Gradual-Eliminators (Gradual-Attainers) attain all four results, some (the first type of Leapers) do not attain the result of stream-enterer, and some (the second type of Leapers) do not attain the results of stream-enterer and once-returner.

This completes the presentation of the four results. Next follows a detailed explanation of the four approachers and the four abiders. These eight are explained in pairs, starting with approachers to the result of stream enterer, then abiders in the result of stream-enterer, approachers to the result of once-returner, and so forth:

1. Approachers to the result of stream-enterer
2. Abiders in the result of stream-enterer
3. Approachers to the result once-returner
4. Abiders in the result of once-returner
5. Approachers to the result of non-returner
6. Abiders in the result of non-returner
7. Approachers to the result of foe-destroyer
8. Abiders in the result of foe-destroyer

Together with the explanation of the eight approachers and abiders, comes a presentation of different types of Sangha which are the subdivisions of the approachers and abiders.

APPROACHERS TO THE RESULT OF STREAM-ENTERER

Approachers to the result of stream-enterer (*rgyun zhugs zhugs pa*) refer to Hinayana Aryas who abide on the uninterrupted path which immediately precedes the path of release that marks the attainment of the result of stream-enterer.

Since the path of release that marks the attainment of the result of stream-enterer is the path of release of the Hinayana path of seeing which attains the irrevocable cessation of the three fetters (intellectually acquired afflictive obstructions), the uninterrupted path that immediately precedes that path of release is the uninterrupted path of the path of seeing that eliminates the three fetters. Therefore, *approachers to the result of stream-enterer* refer to Hinayana Aryas who abide on the uninterrupted path that irrevocably eliminates the three fetters (intellectually acquired afflictive obstructions).

From the perspective of their mental faculty, approachers to the result of stream-enterer can be classified in two categories:

- 1) Approachers to the result of stream-enterer who are followers of faith
- 2) Approachers to the result of stream-enterer who are followers of Dharma

1) Approachers to the result of stream-enterer who are followers of faith

In general, followers of faith (*dad pa'i rjes 'brang*) are practitioners who are of weak mental faculty, for they rely less on reasoning and more on Buddhist scriptures.

In addition, they depend more on a teacher's instructions to gain realization of the ultimate nature of phenomena. Therefore, *approachers to the result of stream-enterer who are followers of faith* are Hinayana Aryas of weak mental faculty who are abiding on the uninterrupted path of the path of seeing.

2) **Approachers to the result of stream-enterer who are followers of Dharma**

In general, followers of Dharma (*chos kyi rjes 'brang*) are of sharp mental faculty because they rely less on Buddhist scriptures and more on reasoning. They are also less dependent on instructions by a teacher in order to realize the ultimate nature of phenomena. Thus, *approachers to the result of stream-enterer who are followers of Dharma* are Hinayana Aryas of sharp mental faculty who are abiding on the uninterrupted path of the path of seeing.

From the perspective of the manner in which afflictive obstructions are eliminated, approachers to the result of stream-enterer can also be categorized into:

- 1) Approachers to the result of stream-enterer who are Gradual-Eliminators
- 2) Approachers to the result of stream-enterer who are Simultaneous-Eliminators

1) **Approachers to the result of stream-enterer who are Gradual-Eliminators**

Approachers to the result of stream-enterer who are Gradual-Eliminators (*spang bya rim gyis pa'i rgyun zhugs zhugs pa*) are Hinayana Aryas abiding on the uninterrupted path of the path of seeing who will later (when they are no longer *approachers* to the result of stream-enterer) serially or sequentially eliminate the different types of mundane innate afflictions of the Desire Realm and their supramundane counterparts. This means that they will temporarily or irrevocably eliminate the sixth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the sixth type of *supramundane* innate afflictions of the Desire Realm. Also, they will temporarily or irrevocably eliminate the ninth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the ninth type of *supramundane* innate afflictions of the Desire Realm. As mentioned above, Gradual-Eliminators are either Leapers or Gradual-Attainers. But since Leapers do not attain the result of stream-enterer, there are no approachers to the result of stream-enterer who are Leapers. Thus, *approachers to the result of stream-enterer who are Gradual-Eliminators* are necessarily Gradual-Attainers.

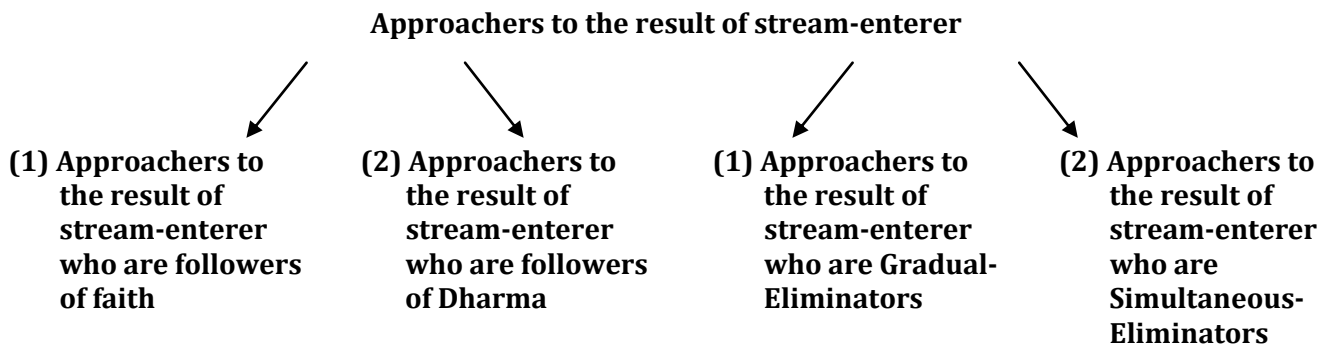
2) **Approachers to the result of stream-enterer who are Simultaneous-Eliminators**

Approachers to the result of stream-enterer who are Simultaneous-Eliminators (*spang bya cig char ba'i rgyun zhugs zhugs pa*) are Hinayana Aryas abiding on the uninterrupted path of the path of seeing who will later (when they are no longer *approachers* to the result of stream enterer) simultaneously and irrevocably eliminate both the different types of mundane innate afflictions of the Desire Realm *and* their supramundane counterparts. This means that their sixth uninterrupted path of the path of meditation will simultaneously and irrevocably eliminate the sixth type of both mundane *and* supramundane innate afflictions of the Desire Realm, while their ninth uninterrupted path of the path of meditation will simultaneously and irrevocably eliminate the ninth type of both mundane *and* supramundane innate afflictions of the Desire Realm.

Therefore, as explained above, *approachers to the result of stream-enterer who are Simultaneous-Eliminators* will not temporarily eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor will they irrevocably eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with any of the first five supramundane uninterrupted paths of the path of meditation. Likewise, they will not temporarily eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor will they irrevocably eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with any of the first eight supramundane uninterrupted paths of the path of meditation.

Therefore, approachers to the result of stream-enterer who are Simultaneous-Eliminators will not attain the results of once-returner and non-returner.

However, they will attain the result of foe-destroyer when they achieve the irrevocable cessation of the ninth type of both mundane and supramundane innate afflictions of the Desire Realm and of the other eight levels of the Form and Formless Realms.



ABIDERS IN THE RESULT OF STREAM-ENTERER

Stream-enterers and abiders in the result of stream-enterer are equivalent.

As explained earlier, stream-enterers are Hinayana Aryas who achieve the irrevocable cessation of the three fetters (intellectually acquired afflictive obstructions) without having temporarily eliminated the sixth type of *mundane* innate afflictions of the Desire Realm prior to reaching the Hinayana path of seeing.

The first moment of a stream-enterer refers to a Hinayana Arya who abides on the uninterrupted path of the path of seeing that attains the cessation of the three fetters. And he remains a stream-enterer for as long as he does not attain the result of once-returner or foe-destroyer.

Like approachers to the result of stream-enterer, from the perspective of the manner in which afflictive obstructions are eliminated, abiders in the result of stream-enterer can be categorized into:

- 1) Abiders in the result of stream-enterer who are Gradual-Eliminators
- 2) Abiders in the result of stream-enterer who are Simultaneous-Eliminators

1) Abiders in the result of stream-enterer who are Gradual-Eliminators

Abiders in the result of stream-enterer who are Gradual-Eliminators (*spang bya rim gyis pa'i rgyun zhugs 'bras gnas*) are stream-enterers who serially or sequentially eliminate the different types of mundane innate afflictions of the Desire Realm *and* their supramundane counterparts. This means that they temporarily or irrevocably eliminate the sixth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the sixth type of *supramundane* innate afflictions of the Desire Realm, and they temporarily or irrevocably eliminate the ninth type of mundane innate afflictions of the Desire Realm before irrevocably eliminating the ninth type of *supramundane* innate afflictions of the Desire Realm.

The first moment of an *abider in the result of stream-enterer who is a Gradual-Eliminator* refers to a stream-enterer who abides on the uninterrupted path of the path of seeing that attains the cessation of the three fetters. And the last moment of an *abider in the result of stream-enterer who is a Gradual-Eliminator* refers to a Gradual-Eliminator who abides on an uninterrupted path that temporarily or irrevocably eliminates the sixth type of mundane innate afflictions of the Desire Realm without also irrevocably eliminating the supramundane innate afflictions of the Desire Realm.

Therefore, a Gradual-Eliminator remains a stream-enterer for as long as he does not attain the temporary or irrevocable *cessation* of the sixth type of mundane innate afflictions of the Desire Realm and thus becomes a once-returner.

As mentioned before, since Leapers do not attain the result of stream-enterer, there are no abiders in the result of stream-enterer who are Leapers. Hence, abiders in the result of stream-enterer who are Gradual-Eliminators are necessarily Gradual-Attainers.

From the perspective of their mental faculty, *abiders in the result of stream-enterer who are Gradual-Eliminators* can also be categorized into two:

- i. Abiders in the result of stream-enterer who are Gradual-Eliminators and believers-by-faith
- ii. Abiders in the result of stream-enterer who are Gradual-Eliminators and attainers-by-seeing

i. *Abiders in the result of stream-enterer who are Gradual-Eliminators and believers-by-faith*

In general, both believers-by-faith (*dad mos pa*) and followers of faith refer to practitioners of weak mental faculty who, as explained earlier, rely less on reasoning and more on scriptures, etc. Therefore, *abiders in the result of stream-enterer who are Gradual-Eliminators and believers-by-faith* are Gradual-Eliminator stream-enterers of weak mental faculty. But even though believers-by-faith and followers of faith have the same meaning, the scriptures apply the term 'followers of faith' when describing *approachers* to the result of stream-enterer of weak mental faculty and the term 'believers-by-faith' when describing *abiders* in the result of stream-enterer of weak mental faculty.

ii. *Abiders in the result of stream-enterer who are Gradual-Eliminators and attainers-by-seeing*

Both attainers-by-seeing (*mthong thob pa*) and followers of Dharma refer to practitioners of sharp mental faculty who, as explained earlier, rely less on scriptures but more on reasoning, etc. Thus, *abiders in the result of stream-enterer who are Gradual-Eliminators and attainers-by-seeing* constitute Gradual-Eliminator stream-enterers of sharp mental faculty. However, as before, even though attainers-by-seeing and followers of Dharma have the same meaning, the scriptures apply the term 'followers of Dharma' to *approachers* to the result of stream-enterer of sharp mental faculty and the term 'attainers-by-seeing' to *abiders* in the result of stream-enterer of sharp mental faculty.

From the perspective of exertion, *abiders in the result of stream-enterer who are Gradual-Eliminators* can be further categorized into:

- i. Simple abiders in the result of stream-enterer who are Gradual-Eliminators
- ii. Special abiders in the result of stream-enterer who are Gradual-Eliminators

i. *Simple abiders in the result of stream-enterer who are Gradual-Eliminators*

Simple abiders in the result of stream-enterer who are Gradual-Eliminators (*spang bya rim gyis pa'i rgyun zhugs 'bras gnas tsam po ba*) are Gradual-Eliminator stream-enterers who do not abide on an uninterrupted path that strives to attain the next result of once-returner. They abide either on a path of release or a subsequent attainment path.

Here, an uninterrupted path that strives to attain the next result of once returner refers to an uninterrupted path, in the continuum of a Gradual-Eliminator that temporarily or irrevocably eliminates any of the first six types of mundane innate afflictions of the Desire Realm. In other words, it refers either to (1) a mundane uninterrupted path (of the preparatory stage of the first concentration) which temporarily eliminates any of the first six types of mundane innate afflictions of the Desire Realm, or to (2) any of the first five supramundane uninterrupted paths of the path of meditation which irrevocably eliminate any of the first six types of mundane innate afflictions of the Desire Realm.

An example of a simple abider in the result of stream-enterer who is a Gradual-Eliminator is a Gradual-Eliminator stream-enterer who abides on the mundane path of release (of the preparatory stage of the first concentration) that attains the temporary cessation of the first type of mundane innate afflictions of the Desire Realm. Such a path of release does not strive to attain the result of once-returner, for it merely rests in the state of attaining the temporary *cessation* of that first type of mundane innate Desire Realm afflictions.

ii. *Special abiders in the result of stream-enterer who are Gradual-Eliminators*

Special abiders in the result of stream-enterer who are Gradual-Eliminators (*spang bya rim gyis pa'i rgyun zhugs 'bras gnas khyad par can*) are Gradual-Eliminator stream-enterers who abide on an uninterrupted path that mainly strives to attain the result of once-returner.

As mentioned above, an uninterrupted path that strives to attain the result of once-returner refers to either (1) a mundane uninterrupted path (of the preparatory stage of the first concentration) which temporarily eliminates any of the first six mundane innate afflictions of the Desire Realm, or to (2) any of the first five supramundane uninterrupted paths of the path of meditation that irrevocably eliminate any of the first six types of mundane innate afflictions of the Desire Realm.

An example of a special abider in the result of stream-enterer who is a Gradual-Eliminator is a Gradual-Eliminator stream-enterer who abides on the mundane uninterrupted path (of the preparatory stage of the first concentration) that temporarily eliminates the first type of mundane innate afflictions of the Desire Realm.

Please note that Gradual-Eliminator stream-enterers who abide on an uninterrupted path that temporarily or irrevocably eliminates any of the first six types of mundane innate afflictions are also *approachers to the result of once-returner who are Gradual-Eliminators* (which are explained below). In fact, *special abiders in the result of stream-enterer who are Gradual-Eliminators* and *approachers to the result of once-returner who are Gradual-Eliminators* are equivalent.

From the perspective of taking rebirth, *abiders in the result of stream enterer who are Gradual-Eliminators* can also be categorized into:

- i. Stream-enterer born into samsaric existence seven times
- ii. Stream-enterer born from type to type

i. Stream-enterers born into samsaric existence seven times

Stream-enterers born into samsaric existence seven times (*rgyun zhugs srid pa lan bdun pa ba*) are stream-enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, and (3) who may take a maximum of fourteen rebirths within cyclic existence. These fourteen rebirths constitute seven rebirths as humans and seven rebirths as celestial beings of the Desire Realm.

Even though *stream-enterers born into samsaric existence seven times* may take a maximum of fourteen rebirths, since these rebirths consist of seven rebirths as humans and seven rebirths as celestial beings of the Desire Realm, they are called 'stream enterers born into samsaric existence seven times', for rebirth as human and rebirth as celestial being of the Desire Realm are of a similar type. They are of a similar type because they both pertain to the Desire Realm. This can be compared to a type of tree that is called 'seven-lobe tree' because, even though the entire tree has more than seven lobes (since it has hundreds of leaves), each of its leaves has only seven lobes.

Stream-enterers born into samsaric existence seven times are of two types:

- (I) Stream-enterers definitely born into samsaric existence seven times
- (II) Stream-enterers not definitely born into samsaric existence seven times

(I) Stream-enterers definitely born into samsaric existence seven times

Stream enterers definitely born into samsaric existence seven times (*nges pa'i rgyun zhugs srid pa lan bdun pa ba*) are stream enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, and (3) who will *definitely* take fourteen rebirths in the Desire Realm, seven of those as humans and seven of those as celestial beings of the Desire Realm (having accumulated the propelling karma of these rebirths before reaching the path of seeing). During the fourteenth rebirth they will attain the result of foe-destroyer.

Regarding the results of once-returner and non-returner, since in general, once-returners (as explained below) are characterized by returning, i.e. taking rebirth in the Desire Realm only once, *stream-enterers definitely born into samsaric existence* attain the result of once-returner during the thirteenth rebirth. Non-returners, on the other hand, are characterized by not returning, i.e. by not being reborn in the Desire Realm again. Therefore, during their fourteenth rebirth, *stream-enterers definitely born into samsaric existence* achieve the result of non-returner and thereafter the result of foe-destroyer.

Furthermore, *stream-enterers definitely born into samsaric existence seven times* are Hinayana Aryas of the weakest mental faculty, for there are no Hinayana Aryas who take longer to attain self-liberation. In other words, there are no Hinayana practitioners who, once they reach the path of seeing, are reborn in cyclic existence *more* than fourteen times before they are able to irrevocably eliminate the subtlest afflictive obstructions and become foe-destroyers.

Stream enterers definitely born into samsaric existence seven times can be further categorized into:

- a) Stream enterers definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a celestial being
- b) Stream enterers definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a human being

a) *Stream enterers definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a celestial being*

They are stream-enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, (3) who will take fourteen rebirths, and (4) who will become foe-destroyers during the last of those fourteen rebirths as celestial beings of the Desire Realm. Hence, in this life these stream-enterers are human beings and for the subsequent fourteen rebirths they will alternate between rebirths as celestial beings of the Desire Realm and as humans. This means they will take seven pairs of rebirths of a similar type: human/celestial being, human/celestial being, and so forth. In their last life they will be celestial beings of the Desire Realm and therefore attain the result of foe-destroyer with the physical basis of a celestial being of the Desire Realm.

b) *Stream enterers definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a human being*

They are stream-enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, (3) who will take fourteen rebirths, and (4) who will become foe-destroyers during the last of those fourteen rebirths as human beings. Therefore, in this life these stream-enterers are celestial beings of the Desire Realm and during the subsequent fourteen rebirths they will alternate between rebirths as humans and as celestial beings of the Desire Realm, i.e. they will take seven pairs of rebirths of a similar type: celestial being/human, celestial being/human, and so on. In their last life they will be human and thus attain the result of foe-destroyer with the physical basis of a human being.

(II) *Stream-enterers not definitely born into samsaric existence seven times*

Stream enterers not definitely born into samsaric existence seven times (*ma nges pa'i rgyun zhugs srid pa lan bdun pa ba*) are stream enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, and (3) who will not definitely take fourteen rebirths in the Desire Realm, seven of which as humans and seven as celestial beings.

Examples of *stream-enterers not definitely born into samsaric existence seven times* are stream-enterers (1) who in this life newly attained the result of stream enterer, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, (3) who will take only eleven rebirths, and (4) who will become foe-destroyers during the last of those eleven lives. The reason for why they are able to attain liberation during the eleventh and not the fourteenth rebirth is that they are of greater mental faculty and thus able to remove afflictive obstructions faster than *stream-enterers definitely born into samsaric existence seven times*.

Stream enterers not definitely born into samsaric existence seven times can also be categorized into:

- a) Stream enterers not definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a celestial being
- b) Stream enterers not definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a human being

a) *Stream enterers not definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a celestial being*

Stream enterers not definitely born into samsaric existence seven times who in their final rebirth have the physical basis of a celestial being and who will take, for instance, only eleven rebirths before they become foe-destroyers are stream-enterers (1) who newly attained the result of stream-enterer in this life, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, (3) who will only take eleven rebirths in the Desire Realm, and (4) who will become foe-destroyers during the last of those eleven lives as celestial beings of the Desire Realm. Therefore, in this life these stream-enterers are celestial beings of the Desire Realm and during the subsequent eleven rebirths they will alternate between rebirths as humans and as celestial beings of the Desire Realm. In their last life they will be celestial beings of the Desire Realm

and therefore attain the result of foe-destroyer with the physical basis of a celestial being of the Desire Realm.

b) *Stream enterers not definitely born into samsaric existence seven times who [in their final rebirth] have the physical basis of a human being*

Stream enterers not definitely born into samsaric existence seven times who in their final rebirth have the physical basis of a human being and who will take, for instance, only eleven rebirths before they become foe-destroyers are stream-enterers (1) who in this life newly attained the result of stream enterer, (2) who have not yet attained the irrevocable cessation of the first type of supramundane innate afflictions of the Desire Realm, (3) who will only take eleven rebirths in the Desire Realm, and (4) who will become foe-destroyers during the last of those eleven lives as human beings. Hence, in this life these stream-enterers are human beings and during the subsequent eleven rebirths they will alternate between rebirths as celestial beings of the Desire Realm and as human beings. In their last life they will be human beings and thus attain the result of foe-destroyer with the physical basis of a celestial being of the Desire Realm.

ii. *Stream-enterers born from type to type*

Stream-enterers born from type to type (*rgyun zhugs rigs nas rigs skye*) are Hinayana Aryas (1) who are special abiders in the result of stream-enterer, (2) who newly attained the result of stream-enterer in this life, (3) who temporarily or irrevocably eliminated the third (small-big) type of mundane innate afflictions of the Desire Realm, and (4) who will take two or three rebirths of a similar type within the Desire Realm, during the last of which they will attain the result of foe-destroyer.

Hence *stream-enterers born from type to type* abide on an uninterrupted path that serves as the temporary or irrevocable antidote to one of the different types of innate afflictions because they are special abiders in the result of stream-enterer.

They have temporarily or irrevocably eliminated the first three types of mundane innate afflictions of the Desire Realm. Some may have also temporarily or irrevocably eliminated the fourth type of mundane innate afflictions of the Desire Realm.

Furthermore, *stream-enterers born from type to type* will take two or three rebirths 'of a similar type' within the Desire Realm, during the last of which they attain self-liberation. Here, 'of a similar type' means that they will take either two or three rebirths as human beings or two or three rebirths as celestial beings of the Desire Realm.

Please note that Vasubhandu states in his ***Auto-Commentary on the Abhidharmakosha*** that there are *no stream-enterers born from type to type* who have temporarily or irrevocably eliminated the fifth type of mundane innate afflictions of the Desire Realm. The reason is that, if hypothetically there were *stream-enterers born from type to type* who had temporarily or irrevocably eliminated the fifth type of mundane innate afflictions of the Desire Realm, they now would be abiding on the uninterrupted path which temporarily or irrevocably eliminates the *sixth* type of mundane innate afflictions of the Desire Realm. They now would be abiding on the uninterrupted path which temporarily or irrevocably eliminates the *sixth* type of mundane innate afflictions of the Desire Realm because they are special stream-enterers born from type to type and because they would have already temporarily eliminated the fifth type of mundane innate afflictions of the Desire Realm.

If they were presently abiding on the uninterrupted path which temporarily or irrevocably eliminates the sixth type of mundane innate afflictions of the Desire Realm, a moment later they would attain the path of release that achieves the temporary or irrevocable *cessation* of the sixth type of mundane innate afflictions of the Desire Realm and would thus achieve the result of once-returner. But as explained below, once-returners are Hinayana Aryas who return, i.e. take rebirth in the Desire Realm only once, whereas *stream-enterers born from type to type* are characterized as Hinayana Aryas who take rebirth in the Desire Realm at least two or three times. Therefore, there are no *stream-enterers born from type to type* who have eliminated the fifth type of mundane innate afflictions of the Desire Realm, for otherwise they would also eliminate the sixth type of mundane innate afflictions of the Desire Realm in this lifetime and thus take only one more rebirth in the Desire Realm.

However, someone might argue that some *stream-enterers born from type to type* may have temporarily eliminated the fifth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing and are now abiding on the first supramundane uninterrupted path of the path of meditation which irrevocably eliminates the first type of supramundane innate afflictions of the Desire Realm but not the sixth type of mundane innate afflictions of the Desire Realm.

Someone else might say that there may be stream-enterers born from type to type who have temporarily eliminated the fifth type of mundane innate afflictions of the Desire Realm *after* reaching the path of seeing and are now abiding on the fifth supramundane uninterrupted path that irrevocably eliminates the fifth type of supramundane innate afflictions of the Desire Realm but not the sixth type of mundane innate afflictions of the Desire Realm.

In both cases, those stream-enterers have previously attained the cessation of the fifth type of mundane innate afflictions, but are not presently abiding on the uninterrupted path that eliminates the sixth type of mundane innate afflictions of the Desire Realm.

In view of those possible arguments, some scholars hold that Vasubhandu's statement indicates that stream-enterers born from type to type possess two characteristics:

1. They do not temporarily eliminate any mundane innate afflictions of the Desire Realm prior to reaching the path of seeing.
2. They are able to generate the first, second, and third supramundane uninterrupted paths of the path of meditation, which irrevocably eliminate the first, second, and third (big-big, medium-big, and small-big) types of supramundane innate afflictions of the Desire Realm respectively, only *after* they achieve the temporary or irrevocable cessation of the first three (big-big, medium-big, small-big) types of mundane innate afflictions of the Desire Realm. They are able to generate the fourth, fifth, and sixth supramundane uninterrupted paths of the path of meditation, which irrevocably eliminate the fourth, fifth, and sixth (big-medium, medium-medium, and small-medium) types of supramundane innate afflictions of the Desire Realm respectively, only *after* they achieve the temporary or irrevocable cessation of the middling three (big-medium, medium-medium, and small-medium) types of mundane innate afflictions of the Desire Realm. And they are able to generate the seventh, eighth, and ninth supramundane uninterrupted paths of the path of meditation, which irrevocably eliminate the seventh, eighth, and ninth (big-small, medium-small, and small-small) types of supramundane innate afflictions of the Desire Realm respectively, only *after* they achieve the temporary or irrevocable cessation of the last three (big-small, medium-small, and small-small) types of mundane innate afflictions of the Desire Realm.

The first characteristic refutes the existence of *stream-enterers born from type to type* who have temporarily eliminated the fifth type of innate afflictions of the Desire Realm prior to reaching the path of seeing, while the second characteristic refutes the existence of *stream-enterers born from type to type* who previously temporarily or irrevocably eliminated the fifth type of mundane innate afflictions of the Desire Realm and who are now abiding on the fifth supramundane uninterrupted path which irrevocably eliminates the fifth type of supramundane innate afflictions of the Desire Realm. Regarding the second characteristic, *stream-enterers born from type to type* are not able to generate the fifth supramundane uninterrupted path which irrevocably eliminates the fifth type of supramundane innate afflictions of the Desire Realm after they eliminate the fifth but not the sixth type of mundane innate afflictions of the Desire Realm because, as mentioned above, the second characteristic of *stream-enterers born from type to type* is that they are unable to generate the fifth supramundane uninterrupted path which irrevocably eliminates the fifth type of supramundane innate afflictions of the Desire Realm before having eliminated the fourth, fifth, and sixth type of mundane innate afflictions of the Desire Realm.

Stream-enterers born from type to type can be classified into two groups:

- (I) Stream-enterers born from celestial type to [celestial] type
- (II) Stream-enterers born from human type to [human] type

(I) *Stream-enterers born from celestial type to [celestial] type*

Stream-enterers born from celestial type to [celestial] type (*rgyun zhugs lha'i rigs nas rigs skye*) will

take two or three rebirths as celestial beings of the Desire Realm and attain the result of foe-destroyer during the last of those rebirths.

There are six types of celestial beings of the Desire Realm:

1. [Celestial Beings of the] Four Great Kings [Realm] (Skt.: *catur maharajakayikah*, Tib.: *rgyal chen rigs bzhi*)
2. [Celestial Beings of the] Thirty-Three [Realm] (Skt.: *trayastrimsah*, Tib.: *sum bcu rtsa gsum*)
3. [Celestial Beings of the] Without Combat [Realm] (Skt.: *yamah*, Tib.: *'thab bral*)
4. [Celestial Beings of the] Joyful [Realm] (Skt.: *tushita*, Tib.: *dga' ldan*)
5. [Celestial Beings of the] Delighting in Emanation [Realm] (Skt.: *nirmanaratayah*, Tib.: *'phrul dga'*)
6. [Celestial Beings of] Controlling Others' Emanations [Realm] (Skt.: *paranirmitavasavartinah*, Tib.: *gzhan 'phrul dbang byed*)

Stream-enterers born from celestial type to [celestial] type can take two or three rebirths in any of those six states.

They may, for instance, first take rebirth as celestial beings of the Thirty-Three [Realm], then as celestial beings of the Joyful [Realm], and lastly as celestial beings of the Without Combat [Realm]. During their last rebirth they attain self-liberation.

(II) Stream-enterers born from human type to [human] type

Stream-enterers born from human type to [human] type (*rgyun zhugs mi'i rigs nas rigs skye*) will take two or three rebirths as human beings and attain the result of foe-destroyer during the last of those rebirths.

In general, there are four human states of existence:

1. Humans of the Eastern Continent called 'the Continent of [Those With] Superior/Large Bodies (Skt.: *purvavideha*, Tib.: *shar lus 'phags po*),
2. Humans of the Southern Continent called 'the Continent of the Rose-Apple or Jambu Fruit' (Skt.: *jambudvipa*, Tib.: *lho 'dzam bu gling*)
3. Humans of the Western Continent called 'the Continent of Using Cattle' (Skt.: *aparagodaniya*, Tib.: *nub ba blang spyod*)
4. Humans of the Northern Continent called 'the Continent of Unpleasant Sound' (Skt.: *uttarakuru*, Tib.: *byang sgra mi snyan*)

Please note that humans born on planet Earth are considered to be humans of the Southern Continent.

Stream-enterers born from human type to [human] type do not necessarily have to be reborn in the same human existence. They could be reborn either as humans of the Eastern, Southern, or Western Continent. However, there are no *stream-enterers born from human type to [human] type* who are reborn as humans in the Northern Continent. The reason for this is that humans of the Northern Continent experience great enjoyments which are too distracting to be able to generate renunciation.

Stream-enterers born from human type to [human] type may take rebirth, for instance, first as humans of the Eastern Continent, then as humans of the Western Continent, and eventually as humans of the Southern Continent. During their last rebirth as humans of the Southern Continent they attain the result of foe-destroyer.

2) Abiders in the result of stream-enterer who are Simultaneous-Eliminators

Abiders in the result of stream-enterer who are Simultaneous-Eliminators (*spang bya cig char ba'i rgyun zhugs 'bras gnas*) are stream-enterers who simultaneously and irrevocably eliminate both the different types of mundane innate afflictions of the Desire Realm *and* their supramundane counterparts. This means that their first supramundane uninterrupted path of the path of meditation simultaneously and irrevocably eliminates the first type of both mundane *and* supramundane innate afflictions of the Desire Realm, their second supramundane uninterrupted path of the path of meditation simultaneously and irrevocably eliminates the second type of both mundane *and* supramundane innate afflictions of the Desire Realm, and so forth.

Therefore, regarding the sixth type of mundane innate afflictions of the Desire Realm, *abiders in the result of stream-enterer who are Simultaneous-Eliminators* do not temporarily eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor do they irrevocably eliminate the *sixth* type of mundane innate afflictions of the Desire Realm with any of the first five uninterrupted paths of the path of meditation. Likewise, they do not temporarily eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with a mundane uninterrupted path (of the preparatory stage of the first concentration), nor do they irrevocably eliminate the *ninth* type of mundane innate afflictions of the Desire Realm with any of the first eight uninterrupted paths of the path of meditation. Therefore, as mentioned before, *abiders in the result of stream-enterer who are Simultaneous-Eliminators* will not attain the results of once-returner and non-returner. Subsequent to the result of stream-enterer they only achieve the result of foe-destroyer.

The first moment of an *abider in the result of stream-enterer who is a Simultaneous-Eliminator* refers to a Simultaneous-Eliminator who abides on the uninterrupted path of the path of seeing that attains the cessation of the three fetters. The last moment of an *abider in the result of stream-enterer who is a Simultaneous-Eliminator* refers to a Simultaneous-Eliminator who abides on the last uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization* that irrevocably eliminates the ninth type of mundane innate afflictions of the Desire Realm and of the other eight levels of the Form and Formless Realms. Thus, a Simultaneous-Eliminator remains a stream-enterer for as long as he does not attain the irrevocable cessation of the subtlest innate afflictive obstructions and thus becomes a foe-destroyer.

Furthermore, *abiders in the result of stream-enterer who are Simultaneous-Eliminators* do not cultivate any of the eight meditative absorptions nor any of the mundane uninterrupted paths of the preparatory stage of the first concentration. But they generate a union of calm-abiding and special insight that pertains to the preparatory stage of the first concentration. Such a union of calm-abiding and special insight serves as the mental basis of supramundane uninterrupted paths and supramundane paths of release (i.e. meditative equipoise paths) in the continua of Simultaneous-Eliminators (since awarenesses that pertain to the Desire Realm cannot serve as the mental basis of those paths). Therefore, meditative equipoise paths in the continua of Simultaneous-Eliminators pertain to the preparatory stage of the first concentration because they are awarenesses which are a union of calm-abiding and special insight.

A union of calm-abiding and special insight of the first concentration's preparatory stage that serves as the mental basis of supramundane uninterrupted paths and supramundane paths of release is called 'not-unable preparatory stage of the first concentration' (*bsam gtan dang po'i dngos gzhi mi lcogs med*), for it is 'not unable', i.e. *able* to serve as the direct antidote to innate afflictions.

Abiders in the result of stream-enterer who are Simultaneous-Eliminators are of two types:

- i. Simple abiders in the result of stream-enterer who are Simultaneous-Eliminators
- ii. Special abiders in the result of stream-enterer who are Simultaneous-Eliminators

i. Simple abiders in the result of stream-enterer who are Simultaneous-Eliminators

Simple abiders in the result of stream-enterer who are Simultaneous-Eliminators (*spang bya cig char ba'i rgyun zhugs 'bras gnas tsam po ba*) are Simultaneous-Eliminator stream-enterers who do not abide on an uninterrupted path that strives to attain the next result of foe-destroyer.

Here an uninterrupted path that strives to attain the result of foe-destroyer in the continua of Simultaneous-Eliminators stream-enterers refers to any of the nine (small-small, medium-small, etc.) supramundane uninterrupted paths of the path of meditation.

Examples of simple abiders in the result of stream-enterer who are Simultaneous-Eliminators are Simultaneous-Eliminators who abide on the first supramundane path of release of the path of meditation that attains the irrevocable cessation of the first type of both mundane and supramundane innate afflictions of the Desire Realm. Other examples are Simultaneous-Eliminators who abide on the sixth supramundane path of release of the path of meditation that attains the irrevocable cessation of the sixth type of both mundane and supramundane innate afflictions of the Desire Realm. Such paths of release do not strive to attain the result of once-returner, for they merely

rest in the state of attaining the irrevocable *cessation* of their respective mundane and supramundane innate afflictions of the Desire Realm.

iii. Special abiders in the result of stream-enterer who are Simultaneous-Eliminators

Special abiders in the result of stream-enterer who are Simultaneous-Eliminators (*spang bya cig char ba'i rgyun zhugs 'bras gnas khyad par cen*) are Simultaneous-Eliminator stream-enterers who abide on an uninterrupted path that strives to attain the next result of foe-destroyer.

Examples of special abiders in the result of stream-enterer who are Simultaneous-Eliminators are Simultaneous-Eliminators who abide on the first supramundane uninterrupted path of the path of meditation that irrevocably eliminates the first type of both mundane and supramundane innate afflictions of the Desire Realm. Other examples are Simultaneous-Eliminators who abide on the ninth supramundane uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization* that attains the irrevocable cessation of the ninth type of both mundane and supramundane innate afflictions of the Desire Realm.

Please note that Simultaneous-Eliminator stream-enterers who abide on any of the nine uninterrupted paths of the path of meditation are also *approachers to the result of foe-destroyer who are Simultaneous-Eliminators* (which are explained below). In fact, special abiders in the result of stream-enterer who are Simultaneous-Eliminators and *approachers to the result of foe-destroyer who are Simultaneous-Eliminators* are equivalent. (For the different categories of abiders in the result of stream-enterer see chart 9)

APPROACHERS TO THE RESULT OF ONCE-RETURNER

Approachers to the result of once-returner are Hinayana Aryas who did not eliminate the ninth type of mundane innate afflictions prior to reaching the path of seeing and who abide on the interrupted path that strives to attain the result of once-returner.

Approachers to the result of once-returner can be classified into two:

- 1) Approachers to the result of once-returner who are Gradual-Attainers
- 2) Approachers to the result of once-returner who are Leapers

1) Approachers to the result of once-returner who are Gradual-Attainers

Approachers to the result of once-returner who are Gradual-Attainers (*'bras bu rim gyis pa'i phyir 'ong zhugs pa*) are Hinayana Aryas who did not eliminate the sixth type of mundane innate afflictions prior to reaching the path of seeing and **who as approachers to the result of stream-enterer eliminated the three fetters (intellectually acquired afflictive obstructions)**. When they attained the path of release of the path of seeing and thus the cessation of the three fetters they became stream-enterers. Now they are **special stream-enterers who abide on an uninterrupted path that mainly strives to attain the result of once-returner**, which temporarily or irrevocably eliminates any of the first six types of mundane innate afflictions of the Desire Realm. In other words, they abide either on (1) a mundane uninterrupted path (of the preparatory stage of the first concentration) which temporarily eliminates any of the first six types of mundane innate afflictions of the Desire Realm, or on (2) one of the first five supramundane uninterrupted paths of the path of meditation which irrevocably eliminate any of the first five types of mundane innate afflictions of the Desire Realm (**as well as of the Form and Formless Realms**). Either way, since they are Gradual-Attainers they do not eliminate mundane innate afflictions of the Desire Realm and their supramundane counterparts simultaneously.

As mentioned above, *approachers to the result of once-returner who are Gradual-Attainers* and special abiders in the result of stream-enterers who are Gradual-Attainers are equivalent. Therefore, Gradual-Attainers who abide, for instance, on the second supramundane uninterrupted path of the path of meditation that irrevocably eliminates the third type of mundane innate afflictions of the Desire Realm and the second type of supramundane innate afflictions of the **Desire, Form, and Formless Realms** are both *approachers to the result of once-returner* and special abiders in the result of stream-enterer. They are both because they abide on an uninterrupted path which strives to attain the result of once-returner.

Please note that Gradual-Attainers who abide on the second supramundane uninterrupted path of the path of meditation that irrevocably eliminates the third type of mundane innate afflictions of the Desire Realm and the second type of supramundane innate afflictions of the Desire, Form, and Formless Realms, are *approachers to the result of once-returned* only for as long as they abide on that second uninterrupted path. The moment they attain the second supramundane *path of release* of the path of meditation that achieves the irrevocable elimination of the third type of mundane innate afflictions of the Desire Realm (and the second type of supramundane innate afflictions of the Desire, Form, and Formless Realms), they cease to be *approachers to the result of once-returned* (as well as *special abiders in the result of stream-enterer*). Instead, they become *abiders in the result of stream-enterer* (as well as *simple abiders in the result of stream-enterer*).

Then, when these Gradual-Attainers generate, for instance, the third supramundane uninterrupted path that irrevocably eliminates the fourth mundane innate afflictions of the Desire Realm and the third type of supramundane innate afflictions of the Desire, Form and Formless Realms they become again *approachers to the result of once-returned* (as well as *special abiders in the result of stream-enterer*).

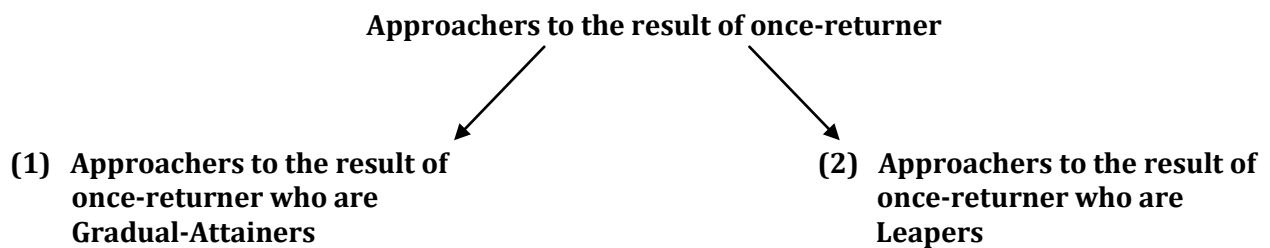
After alternating between being *approachers to the result of once-returned* and *abiders in the result of stream-enterer*, these Gradual-Attainers become *approachers to the result of once-returned* for the last time when they generate, for instance, the fifth supramundane uninterrupted path that irrevocably eliminates the sixth type of mundane innate afflictions of the Desire Realm and the fifth type of supramundane innate afflictions of the Desire, Form, and Formless Realm. While they abide on that uninterrupted path, they are *approachers to the result of once-returned* for the last time because a moment later they attain the fifth supramundane *path of release* that achieves the irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm (as well as of the fifth type of supramundane innate afflictions of the Desire, Form, and Formless Realms). The first moment of attaining the cessation of the sixth type of mundane innate afflictions of the Desire Realm - without at that moment also achieving the cessation of the sixth type of supramundane innate afflictions of the Desire Realm - marks the first moment of the result of once-returned. Therefore, from that moment onwards Gradual-Attainers are *abiders in the result of once-returned* and can no longer become *approachers to the result of once-returned*. Instead, the next time they generate an uninterrupted path that temporarily or irrevocably eliminates any of the remaining innate afflictions, they become *approachers to the result of non-returned*.

2) **Approachers to the result of once-returned who are Leapers**

Approachers to the result of once-returned who are Leapers (*'bras bu thod rgal ba'i phyir 'ong zhugs pa*) are Hinayana Aryas who temporarily eliminated the sixth (but not the ninth) type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing with a mundane uninterrupted path of the preparatory stage of the first concentration. Hence, the moment they reach the uninterrupted path of the path of seeing, they become *approachers to the result of once-returned who are Leapers*. They do not become *approachers to the result of stream-enterer* because, as mentioned above, *approachers to the result of stream-enterer* are characterized by being Hinayana Aryas on the uninterrupted path of the path of seeing who did not temporarily eliminate the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing.

Hinayana Aryas on the uninterrupted path of the path of seeing who temporarily eliminated the sixth (but not the ninth) type of mundane innate afflictions of the Desire Realm prior to the path of seeing remain *approachers to the result of once-returned* for as long as they do not achieve the path of release of the path of seeing. The moment they attain the path of release of the path of seeing, they become *abiders in the result of once-returned*.

Approachers to the result of once-returned who are Leapers are also called 'approachers to the result of once-returned who previously separated from attachment' (*chags bral sngon song gi phyir 'ong zhugs pa*). They are called '*approachers to the result of once-returned who are Leapers*' because they are *approachers to the result of once-returned* who leap - or more literally - bypass the result of stream-enterer. They are called '*approachers to the result of once-returned who previously separated from attachment*' because they temporarily eliminated the sixth type of mundane innate afflictions of the Desire Realm, such as the sixth type of mundane innate attachment to the Desire Realm, prior to reaching the path of seeing.



ABIDERS IN THE RESULT OF ONCE-RETURNER

Once-returners and *abiders in the result of once-returner* are equivalent. As mentioned above, they are called 'once-returners' because in general they return, that is, they are reborn in the Desire Realm only once before they achieve the result of foe-destroyer (although they may also take birth in the Form or Formless Realm after their last rebirth in the Desire Realm and before their attainment of self-liberation). However, some Hinayana Aryas, after they have attained the result of once-returner, may take two more rebirths in the Desire Realm: one rebirth as human and one rebirth as a celestial being of the Desire Realm. But they are once-returners nonetheless because, as mentioned before, rebirth as a human and rebirth as a celestial being of the Desire Realm are of a similar type. Also, whoever is a once-returner is not necessarily reborn in the Desire Realm once again, for there are once-returners who in one lifetime attain both the result of once-returner *and* the result of non-returner.

Once-returners are Hinayana Aryas who achieve the irrevocable cessation of the three fetters (i.e. intellectually acquired afflictive obstructions) as well as the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm, without also achieving the cessation of the sixth type of supramundane innate afflictions of the Desire Realm at the moment of attaining the *latter* cessation (of the mundane ones).

From the perspective of their mental faculties, abiders in the result of once-returner can be classified into:

- 1) Abiders in the result of once-returner who are believers-by-faith
- 2) Abiders in the result of once-returner who are attainers-by-seeing

From the perspective of attaining results, they can be categorized into:

- 1) Abiders in the result of once-returner who are Gradual-Attainers
- 2) Abiders in the result of once-returner who are Leapers

1) *Abiders in the result of once-returner who are Gradual-Attainers*

Abiders in the result of once-returner who are Gradual-Attainers (*'bras bu rim gyis pa'i phyir 'ong 'bras gnas*) and abiders in the result of once-returner who previously were stream-enterers are equivalent.

Abiders in the result of once-returner who are Gradual-Attainers are Hinayana Aryas who first attain the cessation of the three fetters (intellectually acquired afflictive obstructions) while they are abiders in the result of stream-enterer. Thereafter they attain the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm without also achieving the irrevocable cessation the sixth type of supramundane innate afflictions of the Desire Realm at that time. Attaining the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm marks their becoming once-returners.

Therefore, Gradual-Attainers newly attain the result of once-returner the moment they achieve the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm. And they remain once-returners for as long as they do not become non-returners upon achieving the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm.

2) *Abiders in the result of once-returner who are Leapers*

Abiders in the result of once-returner who are Leapers (*'bras bu thod rgal ba'i phyir 'ong 'bras gnas*) and abiders in the result of once-returner who previously were not stream-enterers are equivalent. Likewise, *abiders in the result of once-returner who are Leapers* and *abiders in the result of once-returner who previously separated from attachment* are equivalent.

Abiders in the result of once-returners who are Leapers are Hinayana Aryas who eliminated the sixth (but not the ninth) type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing (and *thus* to becoming Hinayana Aryas). Then they enter the uninterrupted path of the Hinayana path of seeing and eliminate the three fetters, as approachers to the result of once-returners.

The moment they attain the cessation of the three fetters they become *abiders in the result of once-returner who are Leapers*.

They remain *abiders in the result of once-returner who are Leapers* for as long as they do not become non-returners upon achieving the temporary or irrevocable cessation of the ninth types of mundane innate affliction of the Desire Realm.

Please note that (like Gradual-Attainers) Leapers are Gradual-Eliminators and thus eliminate the different types of mundane innate afflictions of the Desire Realm and their supramundane counterparts sequentially.

From the perspective of exertion, there are two further categories of abiders in the result of once-returner:

- 1) Simple abiders in the result of once-returner
- 2) Special abiders in the result of once-returner

1) Simple abiders in the result of once-returner

Simple abiders in the result of once-returner (*phyir 'ong 'bras gnas tsam po ba*) are once-returners who do not abide on an uninterrupted path that strives to attain the next result of non-returner. They abide either on a path of release or a subsequent attainment path.

In general, any uninterrupted path in the continuum of a once-returner is an uninterrupted path that strives to attain the next result of non-returner.

Examples of simple abiders in the result of once-returner are once-returners who are leapers, and who abide on the supramundane path of release of the path of seeing that attains the irrevocable cessation of the three fetters. Such a path of release does not strive to attain the result of non-returner, for it merely rests in the state of attainment of the irrevocable cessation of intellectually acquired afflictive obstructions. Other examples are once-returners who are Gradual-Attainers and who abide on the seventh mundane path of release of the preparatory stage of the first concentration that attains the temporary cessation of the seventh type of mundane innate afflictions of the Desire Realm. This path of release does not strive to attain the result of non-returner since it merely rests in the state of attainment of the temporary cessation of the seventh type of mundane innate afflictions of the Desire Realm.

2) Special abiders in the result of once-returner

Special abiders in the result of once-returner (*phyir 'ong 'bras gnas khyad par can*) are once-returners who abide on an uninterrupted path that strives to attain the result of non-returner.

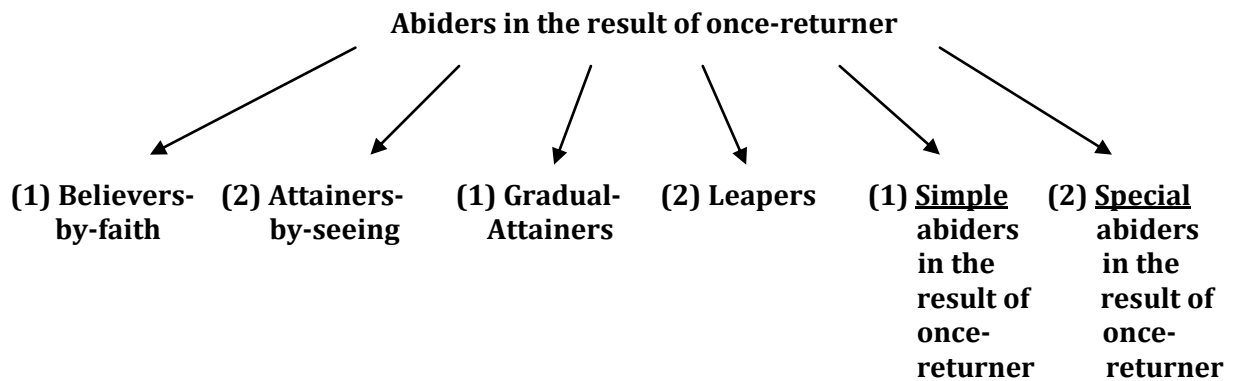
As mentioned above, any uninterrupted path in the continuum of a once-returner is an uninterrupted path that strives to attain the next result of non-returner. Therefore, any uninterrupted path in the continuum of a once-returner that temporarily or irrevocably eliminates one of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm (which are the principal afflictions that prevent a once-returner from attaining the result of non-returner) is an uninterrupted path that strives to attain the next result of non-returner. Such an uninterrupted path refers to either (1) a mundane uninterrupted path of the preparatory stage of the first concentration in the continuum of a once-returner, which *temporarily* eliminates one of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm, or it refers to (2) one of the first eight supramundane uninterrupted paths of the path of meditation which *irrevocably* eliminates any of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm.

Please note that *special abiders in the result of once-returner* and *approachers to the result of non-returner* are equivalent.

Examples of special abiders in the result of once-returner are once-returners who abide on the fourth supramundane uninterrupted path which irrevocably eliminates the seventh type of mundane innate

afflictions of the Desire Realm (as well as the fourth type of supramundane innate afflictions of the Desire, Form, and Formless Realms).

Other examples of *special abiders in the result of once-returned* are once-returneds called 'one-life-one-obstacle' (*tshe gcig bar chad gcig pa*) or 'special abiders in the result of once-returned who [have] one life, one obstacle' (*phyir 'ong 'bras gnas tshe gcig bar chad gcig pa*). *Special abiders in the result of once-returned who [have] one life, one obstacle* are *special* once-returneds because they abide on a mundane or supramundane uninterrupted path. They 'have one life' because they will take one more rebirth as celestial beings of the Desire Realm before they attain self-liberation. And they 'have one obstacle' because they have not yet eliminated the ninth types of mundane innate afflictions of the Desire Realm, which is the last obstacle to reaching the result of non-returned. In brief, *special abiders in the result of once-returned who [have] one life, one obstacle* are *special* once-returneds who will take one more rebirth as celestial beings of the Desire Realm, and who have at least temporarily or irrevocably eliminated the seventh type of mundane innate afflictions of the Desire Realm. Some *special abiders in the result of once-returned who [have] one life, one obstacle* may have also temporarily or irrevocably eliminated the eighth type of mundane innate afflictions of the Desire Realm. Yet there are no *one-life-one-obstacle once-returneds* who have eliminated the ninth types of mundane innate afflictions of the Desire Realm, for the temporary or irrevocable cessation of that type of afflictions marks the first moment of the attainment of the result of non-returned.



APPROACHERS TO THE RESULT OF NON-RETURNER

Approachers to the result of non-returned are Hinayana Aryas who abide on the interrupted path that strives to attain the result of non-returned.

Approachers to the result of non-returned can be classified into two:

- 1) Approachers to the result of non-returned who are Gradual-Attainers
- 2) Approachers to the result of non-returned who are Leapers

1) Approachers to the result of non-returned who are Gradual-Attainers

Approachers to the result of non-returned who are Gradual-Attainers (*'bras bu rim gyis pa'i phyir mi 'ong zhugs pa*) are Hinayana Aryas who did not eliminate the sixth type of mundane innate afflictions prior to reaching the path of seeing and who became stream-enterers when they attained the cessation of the three fetters (intellectually acquired afflictive obstructions). Thereafter they achieved the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm, without at the same time also attaining the irrevocable cessation of the sixth type of supramundane innate afflictions of the Desire Realm. Attaining the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm marked their becoming abiders in the result of once-returneds.

Presently they are both *special abiders in the result of once-returned* and *approachers to the result of non-returned*.

They are both *special abiders in the result of once-returner* and *approachers to the result of non-returner* because they abide on an uninterrupted path that mainly strives to attain the result of non-returner.

Hence, once-returners who abide on an uninterrupted path that temporarily or irrevocably eliminates any of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm (which are the principal afflictions that prevent a once-returner from attaining the result of non-returner) are necessarily *approachers to the result of non-returner*.

Please note that an uninterrupted path that eliminates any of the seventh, eighth or ninth types of mundane innate afflictions of the Desire Realm refers to either (1) a mundane uninterrupted path (of the preparatory stage of the first concentration) which *temporarily* eliminates one of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm, or (2) any of the first eight supramundane uninterrupted paths of the path of meditation which *irrevocably* eliminates any of the seventh, eighth, or ninth types of mundane innate afflictions of the Desire Realm. Either way, since it is an uninterrupted path in the continuum of an *approacher to the result of non-returner*, it does not eliminate mundane innate afflictions of the Desire Realm and their supramundane counterparts simultaneously.

In brief, *approachers to the result of non-returner who are Gradual-Attainers* and *special abiders in the result of once-returner who are Gradual-Attainers* are equivalent. Therefore, Gradual-Attainers who abide, for instance, on the seventh mundane uninterrupted path of the preparatory stage of the first concentration that temporarily eliminates the seventh type of mundane innate afflictions of the Desire Realm are both *approachers to the result of non-returner* and *special abiders in the result of once-returner*. They are both, because they abide on an uninterrupted path which strives to attain the result of non-returner.

Yet Gradual-Attainers who abide on the seventh mundane uninterrupted path of the preparatory stage of the first concentration that temporarily eliminates the seventh type of mundane innate afflictions of the Desire Realm are *approachers to the result of once-returner* only for as long as they abide on that mundane uninterrupted path.

The moment they attain the seventh mundane *path of release* of the preparatory stage of the first concentration that achieves the temporary cessation of the seventh type of mundane innate afflictions of the Desire Realm, they cease to be *approachers to the result of non-returner* as well as *special abiders in the result of once-returner*. Instead, they become *simple abiders in the result of once-returner*.

Then, when these Gradual-Attainers generate, for instance, the eighth mundane uninterrupted path (of the preparatory stage of the first concentration) that temporarily eliminates the eighth mundane innate afflictions of the Desire Realm, they again become *approachers to the result of non-returner* (as well as *special abiders in the result of once-returner*).

After alternating between being *approachers to the result of non-returner* and *abiders in the result of once-returner*, these Gradual-Attainers become *approachers to the result of non-returner* for the last time when they generate, for instance, the ninth mundane uninterrupted path that temporarily eliminates the ninth type of mundane innate afflictions of the Desire Realm. While they abide on that mundane uninterrupted path, they are *approachers to the result of non-returner* for the last time, because a moment later they attain the ninth mundane *path of release* that achieves the temporary cessation of the ninth type of mundane innate afflictions of the Desire Realm. The first moment of the temporary cessation of the ninth type of mundane innate afflictions of the Desire Realm marks the first moment of the result of non-returner. Therefore, from that moment onwards, Gradual-Attainers are *abiders in the result of non-returner* and thus can no longer become *approachers to the result of non-returner*. Instead, the next time they generate an uninterrupted path that temporarily or irrevocably eliminates any of the innate afflictions they had not previously eliminated yet, they become *approachers to the result of foe-destroyer*.

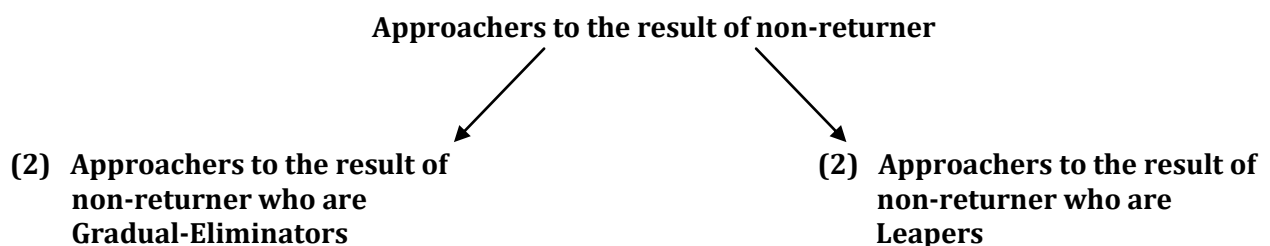
2) *Approachers to the result of non-returner who are Leapers*

Approachers to the result of non-returner who are Leapers ('*bras bu thod rgal ba'i phyir mi 'ong zhugs pa*) are Hinayana Aryas who eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. Hence, the moment they reach the uninterrupted path of the path of seeing, they become *approachers to the result of non-returner who are Leapers*.

They do not become approachers to the result of stream-enterer because, as mentioned above, approachers to the result of stream-enterer are characterized by being Hinayana Aryas on the uninterrupted path of the path of seeing who did not temporarily eliminate the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. Nor do they become *approachers to the result of once-returner who are Leapers*, because *approachers to the result of once-returner who are Leapers* are characterized by being Hinayana Aryas on the uninterrupted path of the path of seeing who did not temporarily eliminate the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing.

Hinayana Aryas on the uninterrupted path of the path of seeing who temporarily eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing remain approachers to the result of non-returner for as long as they do not achieve the path of release of the path of seeing. The moment they attain the path of release of the path of seeing they become *abiders in the result of non-returner who are Leapers*.

Approachers to the result of non-returner who are Leapers are also called 'approachers to the result of non-returner who previously separated from attachment' (*chags bral sngon song gi phyir mi 'ong zhugs pa*). They are called '*approachers to the result of non-returner who are Leapers*' because they are approachers to the result of once-returner who leap - or more literally - bypass the results of stream-enterer and once-returner. They are called '*approachers to the result of non-returner who previously separated from attachment*' because they temporarily eliminated the ninth type of mundane innate afflictions of the Desire Realm, such as the ninth type of mundane innate attachment to the Desire Realm, prior to reaching the path of seeing.



ABIDERS IN THE RESULT OF NON-RETURNER

Non-returners and abiders in the result of non-returner (*phyir mi 'ong 'bras gnas*) are equivalent. As mentioned above, they are called 'non-returners' because they no longer return, i.e. take rebirth in the Desire Realm, before they achieve the result of foe-destroyer (although they may still be born in the Form or Formless Realm before they attain self-liberation).

Non-returners are Hinayana Aryas who achieve the irrevocable cessation of the three fetters (intellectually acquired afflictive obstructions) as well as the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm, without also achieving the cessation of the ninth type of supramundane innate afflictions of the Desire Realm at the same time.

From the perspective of their mental faculties, abiders in the result of once-returner can be classified into:

- 1) Abiders in the result of non-returner who are believers-by-faith
- 2) Abiders in the result of non-returner who are attainers-by-seeing

From the perspective of exertion, they can be classified into:

- 1) Simple abiders in the result of non-returner
- 2) Special abiders in the result of non-returner

From the perspective of attaining results, they can be categorized into:

- 1) Non-returners who are Gradual-Attainers
- 2) Non-returners who previously separated from attachment (i.e. non-returners who are Leapers)

1) Simple abiders in the result of non-returner

Simple abiders in the result of non-returner (*phyir mi 'ong 'bras gnas tsam po ba*) are non-returners who do not abide on an uninterrupted path that mainly strives to attain the next result of foe-destroyer. Instead, they abide either on a path of release or a subsequent attainment path. Examples of simple abiders in the result of non-returner are non-returners who are leapers and who abide on the supramundane path of release or the path of seeing that attains the irrevocable cessation of the three fetters (intellectually acquired afflictive obstructions). Such a path of release does not strive to attain the result of foe-destroyer, for it merely rests in the state of attainment of the irrevocable cessation of intellectually acquired afflictive obstructions. Other examples are non-returners who are Gradual-Attainers, and who abide on the eighth supramundane path of release or the path of meditation that attains the irrevocable cessation of the eighth type of supramundane innate afflictions of the Desire, Form, and Formless Realms. This path of release does not strive to attain the result of foe-destroyer, since it merely rests in the state of the attainment of the irrevocable cessation of the eighth type of supramundane innate afflictions of the Desire, Form, and Formless Realms.

Please note that there are non-returners who have not yet irrevocably eliminated any of the nine types of supramundane innate afflictions of the Desire Realm, because in order to attain the result of non-returner, it is sufficient to *temporarily* eliminate the nine types of mundane innate afflictions of the Desire Realm with mundane uninterrupted paths of the preparatory stage of the first concentration.

2) Special abiders in the result of non-returner

Special abiders in the result of non-returner (*phyir mi 'ong 'bras gnas khyad par can*) are once-returners who abide on an uninterrupted path that mainly strives to attain the result of foe-destroyer. In general, any uninterrupted path in the continuum of a non-returner is an uninterrupted path that mainly strives to attain the result of foe-destroyer.

Examples of special abiders in the result of non-returner are non-returners who abide on the eighth supramundane uninterrupted path that irrevocably eliminates the eighth type of supramundane innate afflictions of the Desire, Form, and Formless Realms. Other examples of special abiders in the result of once-returner are non-returners who abide on the ninth supramundane uninterrupted path, i.e. the *Vajra-like Stabilization*, that eliminates the ninth type of supramundane innate afflictions of the Desire, Form, and Formless Realms.

Please note that special abiders in the result of non-returner and *approachers to the result of foe-destroyer* are equivalent.

1) Non-returners who are Gradual-Attainers

Non-returners who are Gradual-Attainers (*'bras bu rim gyis pa'i phyir mi 'ong*) and non-returners who were preceded by the achievement of stream-enterer (*rgyun zhugs kyi rtogs pa sngon song gi phyir mi 'ong*) are equivalent.

Non-returners who are Gradual-Attainers are Hinayana Aryas who first became stream-enterers when they attained the cessation of the three fetters (intellectually acquired afflictive obstructions). Then they became once-returners when they attained the temporary or irrevocable cessation of the sixth type of mundane innate afflictions of the Desire Realm, without also achieving the irrevocable cessation of the sixth type of supramundane innate afflictions of the Desire Realm at that time. Thereafter, they became non-returners when they attained the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm, without also achieving the irrevocable cessation of the ninth type of supramundane innate afflictions of the Desire Realm at that time. Therefore, Gradual-Attainers newly attained the result of non-returner the moment they achieved the temporary or irrevocable cessation of the ninth type of mundane innate afflictions of the Desire Realm. And they remain non-returners for as long as they do not become foe-destroyers upon achieving the irrevocable cessation of the ninth type of supramundane innate affliction of the Desire, Form and Formless Realms.

2) Non-returners who previously separated from attachment

The following four non-returners are equivalent: non-returners who previously separated from

attachment (*chags bral sngon song gi phyir mi 'ong*) non-returners who are Leapers (*'bras bu thod rgal ba'i phyir mi 'ong*) non-returners who attained the meditative stabilization of the [first] concentration prior to reaching the path of seeing (*mthong lam gyi snga rol tu bsam gtan gyi dngos gzhi'i snyoms 'jug thob pa'i phyir mi 'ong*), and non-returners who eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing (*mthong lam gyi snga rol tu 'jig rten pa'i sgom spangs su gyur pa'i 'dod nyon dgu pa spangs pa'i phyir mi 'ong*).

Hence, *non-returners who previously separated from attachment* are non-returners who temporarily eliminated the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. Then they entered the uninterrupted path of the path of seeing and, as *approachers to the result of non-returners who previously separated from attachment*, eliminated the three fetters (intellectually acquired afflictive obstructions). The moment they attained the cessation of the three fetters, they became *non-returners who previously separated from attachment*.

These non-returners do not attain the result of stream-enterer, because stream-enterers are characterized as Hinayana Aryas who did not eliminate the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. Similarly they do not attain the result of once-returner, since once-returners are characterized as Hinayana Aryas who did not eliminate the ninth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing. *Non returners who previously separated from attachment* remain non-returners for as long as they do not become foe-destroyers upon achieving the irrevocable cessation of the ninth type of supramundane innate affliction of the Desire, Form, and Formless Realms.

Please note that as Leapers, *non-returners who previously separated from attachment* are Gradual-Eliminators and thus eliminate the different types of mundane innate afflictions of the Desire Realm and their supramundane counterparts sequentially.

From the perspective of the manner of relying upon Arya Dharma, abiders in the result of non-returner can also be classified into:

- 1) Non-returners who underwent rebirth in the Desire Realm
- 2) Non-returners who did not undergo rebirth in the Desire Realm

1) Non-returners who underwent rebirth in the Desire Realm

Non-returners who underwent rebirth in the Desire Realm (*'dod par tshe yongs su gyur pa'i phyir mi 'ong*) are non-returners of the Desire Realm who, after newly attaining an Arya path (i.e. the path of seeing) as Desire Realm beings, took at least one more rebirth in the Desire Realm, during which they attained the result of non-returner. During the same life in which they attained the result of non-returner, they will also attain the result of foe-destroyer. Hence, *non-returners who underwent rebirth in the Desire Realm* did not take rebirth in the Form or Formless Realms after they newly reached the path of seeing **or attained the result of foe-destroyer in that same life**. Instead, they underwent, i.e. took at least one more rebirth in the Desire Realm.

Examples of *non-returners who underwent rebirth in the Desire Realm* are non-returners who previously, during the life in which they newly attained the path of seeing, were *stream-enterers born into samsaric existence seven times*. Other examples are non-returners who previously (during the life in which they newly attained the path of seeing) were *stream-enterers born from type to type*.

Non-returners who underwent rebirth in the Desire Realm can be either Leapers who temporarily eliminated the sixth type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing, or Gradual-Attainers.

2) Non-returners who did not undergo rebirth in the Desire Realm

Non-returners who did not undergo rebirth in the Desire Realm (*'dod par tshe yongs su ma gyur pa'i phyir mi 'ong*) are non-returners of the Desire Realm who after they newly attained an Arya path (i.e. the path of seeing) in this life, did not undergo, i.e. take another rebirth in the Desire Realm. Instead, they also achieved the result of non-returner in this life. Thereafter, they will either attain the result of foe-destroyer (during this lifetime) or take birth in the Form or Formless Realm.

Non-returns who did not undergo rebirth in the Desire Realm can be Leapers who temporarily eliminated the *sixth* type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing, Leapers who temporarily eliminated the *ninth* type of mundane innate afflictions of the Desire Realm prior to reaching the path of seeing, or Gradual-Attainers.

Non-returns who did not undergo rebirth in the Desire Realm can be classified into four types:

- i. Non-returns who will proceed to the Form Realm
- ii. Non-returns who will proceed to the Formless Realm
- iii. Non-returns who will pacify [during] the Dharma of seeing (i.e. non-returns who will attain self-liberation during the very life in which they newly attained the path of seeing)
- iv. Non-returns who will actualize a body

i. *Non-returns who will proceed to the Form Realm*

Non-returns who will proceed to the Form Realm (*gzugs su nyer 'gro'i phyir mi 'ong*) are non-returns of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then in their next life they will proceed to, i.e. take rebirth in the Form Realm.

Non-returns who will proceed to the Form Realm can again be categorized into five types:

- I) Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the intermediate state
- II) Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the rebirth state
- III) Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) with a compositional factor
- IV) Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) without a compositional factor
- V) Non-returns who will proceed to the Form Realm and progress to a higher [level]

I) *Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the intermediate state*

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the intermediate state (*gzugs su nyer 'gro phyir mi 'ong bar 'da' ba*) are non-returns of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then after their death, they will proceed to the intermediate state of one of the four levels of the Form Realm and attain the result of foe-destroyer in that intermediate state.

Non-returns who will proceed to the Form Realm and go beyond in the intermediate state will become foe-destroyers in the *intermediate state* of the Form Realm without subsequently being born in the Form Realm itself because, preceding their death in this life, their eighth link of craving and ninth link of grasping lack the potential to empower the (previously accumulated) propelling karma in such a way that the latter is able to project these non-returns into both the intermediate state and rebirth in the Form Realm. Instead, their craving and grasping can merely enable the propelling karma to project the non-returns into the intermediate state of the Form Realm.

Then, as intermediate state beings, they will be able to generate the ninth supramundane uninterrupted path of the path of meditation, i.e. the *Vajra-like Stabilization*, and use it to eliminate the subtlest innate afflictions of the three realms.

In general, there are four states of existence:

1. The intermediate state
2. The rebirth state
3. The preceding state
4. The death state

1. *The intermediate state*

In order to be born in either the Desire or Form Realm, it is necessary to pass through an intermediate state (*bar do'i srid pa/bar srid*). But there is no intermediate state that precedes rebirth in a Formless Realm.

This is because the four aggregates of the being of the formless realm (feeling, discrimination, compositional factors, and consciousness) are achieved immediately after the death of the former life.

An intermediate state being has five characteristics:

- A. It has all five sense powers
- B. Since it is born spontaneously, all the parts of its body are simultaneously completed.
- C. Since it has a subtle body, it cannot be destroyed, even by a powerful weapon
- D. Except for birthplaces, such as the mother's womb, it is not obstructed even by mountains, fences, and so forth
- E. Through the force of karmic powers, it can go wherever it wants instantaneously and not even a Buddha can stop it.

The being of the intermediate state rushes about seeking a birthplace and seeking smells for nourishment. Since it feeds on smells it is called 'smell-eater' (Skt.: *gandharva*, Tib.: *dri za*) According to the Buddhist Tantric system, having a very subtle mental body attained in dependence on energy wind alone, and having abandoned the coarse body of the constituents with heavy and gross flesh, blood, bones, and so forth, the intermediate state being is also called 'basic Sambhogakaya' (basic Enjoyment Body) since it is the basis of purification to be transformed into a Sambhogakaya.

The longest intermediate state is seven days. However, there is no certainty, since there are cases of transmigrating to the next birth immediately upon achieving the intermediate state when the causes for rebirth come together.

If the causes of birth do not come together within seven days, a small death occurs at the end of the seventh day, whereupon another intermediate state is achieved. In his *Actuality of the Levels (Bhumivastu)* Asanga says that, when seven weeks have passed in that manner, the causes for rebirth definitely come together and a rebirth is necessarily taken.

Asanga also explains that even when an intermediate being sees its former physical body, owing to the force of having severed any relationship with that body, it does not think, 'My body', and does not generate a wish to enter it.

The *Sutra of Teaching to Nanda on Entry to the Womb (Ayushmannandagarbhavakrantinirdesha)* explains that the color of the body of an intermediate state being who will take birth in the hell realm looks like a log burned by fire; in the preta realm, like fire; in the animal realm, like smoke; in the human and celestial realm of the desire realm, like gold; and in the form realm, white.

Furthermore, it is said that depending on the rebirth one will take, in the intermediate state one's body has the shape of the being of the next rebirth. In the case of someone who will take rebirth, for instance, as an animal, in the intermediate state the being has a body of energy wind with the shape of the animal of the next life.

Vasubhandu's *Treasury of Knowledge (Abhidharmakosha)* explains that intermediate state beings are seen by others of similar type and by those with clairvoyance attained through meditation. It also says that beings of the intermediate state of higher type perceive lower ones.

2. The rebirth state

The rebirth state (*skye srid*) refers to the initial state after taking rebirth in one of the nine levels of the three realms. In the case of a human being, it starts at the time of conception (when the mental consciousness of the intermediate state being has newly entered the fertilized egg in the mother's womb) and lasts as long as the five sense powers are not fully developed. Of the twelve links, it pertains to the fourth link, the link of name and form. The first moment of the fifth link, the link of the five sense spheres, marks the first moment of the *preceding state*, which is the third state of existence.

In his *Treasury of Knowledge (Abhidharmakosha)* Vasubhandu says that the *rebirth state* is an afflicted state. However, according to Vasubhandu's *Auto-commentary on the Treasury of Knowledge* only the first moment of the *rebirth state* is afflicted because upon conception, samsaric beings usually generate one of the afflictions, such as anger, attachment, etc.

3. The preceding state

The preceding state (*sngon dus kyi srid pa*) refers to the state of existence between rebirth and death, and is usually the longest of the four states.

As mentioned above, the first moment of the fifth, the link of the five sense spheres marks the first moment of the preceding state, during which the five sense spheres, i.e. the five sense powers fully function and are thus able to serve as the uncommon empowering conditions of their respective sense consciousnesses. Once the five sense powers fully function, the eye sense power is able to induce an eye consciousness upon shape and color appearing to the eye, the ear sense power is able to induce an ear consciousness upon sound appearing to the ear, and so forth. The preceding state ends when the death state arises.

4. The death state

There are two types of death state ('*chi srid*): a coarse and subtle death state. The coarse death state refers to the state of existence of someone who undergoes the process of dying. It is a coarse death state because it is visible to others. The subtle death state refers to the state of existence at the time of the subtle mind of death ('*chi sems phra mo*). This subtle mind of death manifests only for a smallest moment in time, accounting for the second type of death state being subtle. Immediately after the arising of the subtle mind of death the mental consciousness separates from the physical body.

Non-returners who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the intermediate state are of three types:

- a) Those who go beyond quickly
- b) Those who do not go beyond quickly
- c) Those who go beyond after a long time

a) *Those who go beyond quickly*

Those who go beyond quickly (*myur bar 'da' ba*) are non-returners who attain Nirvana shortly after they reached the intermediate state. According to Lama Tsongkhapa's *Stairway to Clear Awareness*, the first moment of that intermediate state marks the first moment of the ninth uninterrupted path of the path of meditation, the *Vajra-like Stabilization*.

b) *Those who do not go beyond quickly*

Those who do not go beyond quickly (*myur ba ma yin par 'da' ba*) are non-returners who attain Nirvana just before the time when intermediate state beings [usually] generate the notion to search for a rebirth.

c) *Those who go beyond after a long time*

Those who go beyond after a long time (*ring mo zhig nas 'da' ba*) are non-returners who attain Nirvana at the time when intermediate state beings [usually] have generated the intention to proceed to a rebirth

Please note that *non-returners who will proceed to the Form Realm and go beyond in the intermediate state* may attain Nirvana in any of the four levels of the Form Realm. Moreover, since the four levels of the Form Realm are subdivided into seventeen sub-levels these non-returners may become foe-destroyers in any of the intermediate states of these sub-levels, with the exception of the third sub-level of the First Concentration, called *Great Brahma* (as will be explained below).

In order to get a better understanding of the different types of *non-returners who will proceed to the Form Realm* it is vital to comprehend the seventeen sub-levels, which are called the 'Seventeen Types of Abodes of the Form Realm' (*gzugs khams gnas rigs bcu bdun*).

THE SEVENTEEN TYPES OF ABODES OF THE FORM REALM:

The First, Second, and Concentration Levels are each subdivided into three levels while the Fourth Concentration Level is subdivided into eight levels.

The three abodes of the **First Concentration Level** are:

- 1) Brahma Type (Skt.: *brahmakayika*, Tib.: *tshangs ris*)
- 2) Reciting in Front of Brahma (Skt.: *brahmapurohita*, Tib.: *tshang pa mdun na 'don*)
- 3) Great Brahma (Skt.: *mahabrahmana*, Tib.: *tshangs chen*)

The three abodes of the **Second Concentration Level** are:

- 4) Little Light (Skt.: *parittabha*, Tib.: 'od chung)
- 5) Limitless Light (Skt.: *apramanabha*, Tib.: *tshad med 'od*)
- 6) Bright Light (Skt.: *abhasvara*, Tib.: 'od gsal)

The three abodes of the **Third Concentration Level** are:

- 7) Little Virtue (Skt.: *parittasuba*, Tib.: *dge chung*) [or] Little Bliss (Skt.: *parittasuba*, Tib.: *bde chung*)
- 8) Limitless Virtue (Skt.: *apramanasuba*, Tib.: *tshad med dge*) [or] Limitless Bliss (Skt.: *apramanasuba*, Tib.: *tshad med dge*)
- 9) Vast Virtue (Skt.: *subakrtsna*, Tib.: *dge rgyas*) [or] Vast Bliss (Skt.: *subakrtsna*, Tib.: *bde rgyas*)

The eight abodes of the **Fourth Concentration Level** are:

- 10) Cloudless (Skt.: *anabharakah*, Tib.: *sprin med*)
 - 11) Born from Merit (Skt.: *punyaprasavah*, Tib.: *bsod nams skye*)
 - 12) Great Result (Skt.: *brhatphala*, Tib.: 'bras bu che)
 - 13) Not Great (Skt.: *avrha*, Tib.: *mi che ba*)
 - 14) Without Pain (Skt.: *atapasa*, Tib.: *mi gdung ba*)
 - 15) Excellent Appearance (Skt.: *sudrsa*, Tib.: *gya nom snang ba*)
 - 16) Great Perception (Skt.: *sudarsana*, Tib.: *shin tu mthong ba*)
 - 17) Not Low (Skt.: *akanishta*, Tib.: 'og min)
- } The Five Pure Abodes

As explained before, the four Concentration Levels correspond to the four concentrations, with the first concentration causing rebirth in the First Concentration Level, the second concentration in the Second Concentration Level, and so forth. Since the main causes for taking rebirth in the Form Realm are meditative absorptions, the environment and beings of this realm are subtler and more rarefied than those of the Desire Realm.

The Form Realm is so called because, unlike celestial beings in the Formless Realm, beings in this realm have a physical body, and can see and communicate with one another. However, their bodies are composed of subtler substances and invisible to beings of the Desire Realm; they are radiant, free from unpleasant smell, do not get old, sick, and so forth. Furthermore, they lack sexual distinction.

Also, celestial beings of the Form Realm are free from sexual desire as well as from desire for food and odors. In fact, there are no tastes and odors in the Form Realm, and its inhabitants sustain themselves with the food of concentration. Even though they have desire for sights, sounds, and tangible objects of the Form Realm (which is much subtler than the desire of the Desire Realm) they do not experience any anger, resentment, etc.

There is no day and night in the Form Realm and its inhabitants do not sleep. They are said to live in an environment made of precious substances and in great mansions.

The higher the level of the Form Realm is the greater the physical height and the lifespan of its inhabitants, which accounts for the lifespan of celestial beings of the higher levels of the Form Realm averaging many eons.

The sub-levels of the First, Second, and Third Concentration Levels as well as the first three sub-levels of the Fourth Concentration Level are ordinary levels (as opposed to Arya levels) because sentient beings who are reborn there are not necessarily Aryas. These ordinary sub-levels correspond in general to the quality of the four concentrations with regard to, for instance, intensity and continuity. Therefore, a meditator who attained the first concentration but whose meditation lacks intensity and continuity is likely to be reborn in the *Brahma Type Abode*. A meditator whose meditation possesses intensity but no continuity, or continuity but no intensity is likely to be reborn in the *Reciting in Front of Brahma Abode*. And a meditator whose meditation possesses both intensity and continuity is likely to be reborn in the *Great Brahma Abode*. The same applies to the remaining ordinary sub-levels.

The three sub-levels of the First Concentration Level derive their names from the god Brahma who is the central figure of the First Concentration Level. The lowest of the three is called *Brahma Type*, for celestial beings in this realm belong to the assembly of Brahma. The next level is called *Reciting in Front of Brahma* because its inhabitants recite the Vedas in front of the god Brahma. And the third level is called *Great Brahma* since this is the abode of the god Brahma himself. Brahma is the first celestial being who took rebirth in this level upon the First Concentration Level coming into existence.

Hence he believes himself to be the creator of this level, its inhabitants, and indeed of the entire world system. The other celestial beings who were subsequently born in the *Great Brahma Abode* hold the same view.

Therefore, the inhabitants of this sub-level are characterized by holding the afflicted wrong view that Brahma is the creator of everything, which is why the third sub-level of the First Concentration is the only abode of the Form Realm in which non-returners do not take rebirth.

The three sub-levels of the Second Concentration Level derive their names from the fact that the bodies of its inhabitants emit varying degrees of light. Therefore, the lowest level is called *Little Light*, the middling *Limitless Light*, and the highest *Bright Light*.

Regarding the three sub-levels of the Third Concentration Level, there are two ways in which the great Tibetan translators translated the names of these three. Since the inhabitants of the three levels have varying degrees of virtue, some translators called the lowest level *Little Virtue*, the middling *Limitless Virtue*, and the highest *Vast Virtue*. Other translators called the lowest level *Little Bliss*, the middling *Limitless Bliss*, and the highest *Vast Bliss*, owing to the degree of bliss experienced by the beings born there. The Sanskrit term *suba* is synonymous with *kusala* which supports either translation.

The lowest of the three ordinary sub-levels of the Fourth Concentration Level is called *Cloudless*, for in this level there are no clouds arrayed one next to the other. The middling level is called *Born from Merit* since its inhabitants are born there as the result of non-fluctuating merit. And the highest level is called *Great Result* because of the twelve ordinary sub-levels of the Form Realm this level is the result of the greatest virtue.

The latter five sub-levels of the fourth concentration (*Not Great*, *Without Pain*, etc.), called the 'Five Pure Abodes' (Skt.: *pancasuddhavasakayika*, Tib.: *gnas gtsang ma lnga*), are levels in which only Aryas are born. In the case of Hinayana Aryas, that is, non-returners, they are able to take rebirth in one of these five levels only if they have attained the fourth concentration and one of the five alternating meditative concentrations (*bsam gtan gyi spel sgom lnga*).

The five alternating meditative concentrations

Non-returners who want to take rebirth in one of the Five Pure Abodes have to cultivate one of the five *alternating meditative concentrations* since these concentrations transform the propelling karma that ordinarily projects rebirth in one of the three ordinary sub-levels of the Fourth Concentration Level (*Cloudless*, etc.) into propelling karma that projects rebirth in one of these pure levels.

This means that the first *alternating meditative concentration* transforms the propelling karma of the three ordinary sub-levels of the Fourth Concentration Level into propelling karma that projects rebirth in the First Pure Abode, *Not Great*. The second *alternating meditative concentration* transforms the propelling karma of the first three ordinary sub-levels of the Fourth Concentration Level into propelling karma that projects rebirth in the Second Pure Abode, *Without Pain*, and so forth.

The five *alternating meditative concentrations* are cultivated by alternating an uncontaminated fourth concentration with a contaminated fourth concentration.

Here an uncontaminated fourth concentration refers to a fourth concentration that is a meditative equipoise directly realizing emptiness. A contaminated fourth concentration refers to a fourth concentration that is a conceptual consciousness wishing to take rebirth in one of the Five Pure Abodes. Please note that the contaminated fourth concentration is contaminated because it is conceptual. In general, there are four contaminating factors: (1) conceptuality, (2) afflictive obstructions, (3) cognitive obstructions, and (4) Samsara. Any phenomenon that is affected by one of the four contaminating factors is 'contaminated'.

Since meditative equipoise paths are not affected by any of the four they are uncontaminated.

Furthermore, in order to cultivate an *alternating meditative concentration* one cannot utilize a contaminated fourth concentration that is a *path* consciousness because path consciousnesses are awarenesses that 'sever Samsara' (*'khor ba gcod byed*) whereas contaminated fourth concentrations are responsible for causing rebirth in one of Five Pure Abodes and hence in Samsara. Therefore, the contaminated fourth concentration refers to an awareness that wishes to be reborn in one of the Five Pure Abodes and is thus not a path consciousness.

The main function of the uncontaminated fourth concentration, on the other hand, is to avert rebirth in one of the three ordinary sub-levels of the Fourth Concentration Level which is why the uncontaminated awareness constitutes a path that directly realizes emptiness.

When Aryas train in the cultivation of the first alternating meditative concentration they generate a series of three concentrations: (1) an uncontaminated fourth concentration, (2) a contaminated fourth concentration, and (3) an uncontaminated concentration. Initially each concentration remains present for some time before meditators are able to generate the next concentration. This is because it is very difficult to alternate between uncontaminated and contaminated concentrations. Yet with continuous practice meditators are eventually able to generate an uncontaminated concentration in the first moment, a contaminated concentration in the second moment, and an uncontaminated concentration in the third moment. In other words, they are able to generate one moment of a contaminated concentration in-between two moments of an uncontaminated concentration. Aryas who can generate those three for a moment each but then have to leave the meditation, have achieved (only) the first *alternating meditative concentration* which transforms the propelling karma that ordinarily projects rebirth in one of the three ordinary sub-levels of the Fourth Concentration Level into propelling karma that projects rebirth in the first Pure Abode, *Not Great*.

Aryas who are able to generate a series of six alternating concentrations (i.e. two sets of three concentrations: uncontaminated, contaminated, and uncontaminated) with each concentration abiding for only one moment have cultivated the second *alternating meditative concentration*. The order in which those six arise is: (1) an uncontaminated concentration, (2) a contaminated concentration, (3) an uncontaminated concentration, and again (4) an uncontaminated concentration, (5) a contaminated concentration, (6) an uncontaminated concentration.

The third *alternating meditative concentration* is attained when yogis are able to generate a series of nine alternating concentration (i.e. three sets of three concentrations), the fourth when they are able to generate a series of twelve alternating concentrations (i.e. four sets of three concentrations), and the fifth when they are able to generate a series of fifteen alternating concentrations (i.e. five sets of three concentrations).

As mentioned above, each *alternating meditative concentration* transforms the ordinary propelling karma of the Fourth Concentration Level so that it projects rebirth in its respective Pure Abode. Please note that a meditator who has attained the fifth *alternating meditative concentration* has also attained the former four *alternating meditative concentrations*.

Furthermore, even though meditators first have to depend on a fourth concentration in order to cultivate any of the five *alternating meditative concentrations*, with continuous practice they are also able to alternate between contaminated and uncontaminated first, second, or third concentrations.

Regarding the etymology of the Five Pure Abodes, the first Pure Abode is called *Not-Great* because it is the lowest of the five, the second is called *Without Pain* because its inhabitants are free from the pain of afflictions, the third is called *Excellent Appearance* because its inhabitants have excellent perception of the Dharma, the fourth is called *Great Perception* because its inhabitants hold excellent views, and the fifth is called *Not Low* because it is the highest sub-level of the Form Realm.

Even though the Five Pure Abodes are levels of existence within Samsara, non-returners who are born in one of them do not fall again to lower levels but either attain self-liberation during that very lifetime or upon their death are reborn in even higher levels (e.g. in the Peak of Cyclic Existence Level of the Formless Realm) until they become foe-destroyers.

This completes the presentation of the Seventeen Types of Abodes of the Form Realm.

Returning to *non-returners who will proceed to the Form Realm and go beyond in the intermediate state*, these non-returners may be born in any of the sixteen intermediate states of the sixteen sub-levels of the Form Realm - with the exception of the intermediate state of the Great Brahma Level - and become foe-destroyers in that state. Therefore, *non-returners who will proceed to the Form Realm and go beyond in the intermediate state* of the fifth Pure Abode (the Not Low Level) must have attained the five *alternating meditative concentrations*.

Furthermore, *non-returners who will proceed to the Form Realm and go beyond in the intermediate state* will attain the result of foe-destroyer definitely in one of the intermediate states of the Form Realm.

However, this does not mean that after their death as Desire Realm beings (who newly attained the path of seeing) they are born in only *one* intermediate state of the Form Realm and attain the result of foe-destroyer in that state. They have the 'potential' to be born in only one intermediate state (during which they attain self-liberation) but, as Panchen Sonam Drakpa says in his ***Decisive Analysis***, there are some *non-returns who will proceed to the Form Realm and go beyond in the intermediate state* and who will be born in two successive intermediate states before they are able to overcome the subtlest innate afflictive obstructions. This means that they will be born, for instance, in the intermediate state of the first of the seventeen sub-levels of the Form Realm, the Brahma Type Level, but are unable to become foe-destroyers during that state. Thereafter, they bypass rebirth as celestial beings of the Brahma Type Level, and are born in the intermediate state of the second of the seventeen sub-levels of the Form Realm, the Reciting in Front of Brahma Level, during which they attain self-liberation.

Panchen Sonam Drakpa even says that he thinks it is possible that some *non-returns who will proceed to the Form Realm and go beyond in the intermediate state* are gradually born in all sixteen intermediate states of the sixteen sub-levels of the Form Realm - with the exception of the intermediate state of the Great Brahma Level - and become foe-destroyers during the last of those sixteen intermediate states.

II) *Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the rebirth state*

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the rebirth state (*gzugs su nyer 'gro phyir mi 'ong skyes 'da' ba*) are non-returns of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner.

Then after their death, they will proceed first to the intermediate state and then to the rebirth state of one of the four levels of the Form Realm, during which they attain the result of foe-destroyer.

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the rebirth state can be classified into three types

- a) Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) shortly after rebirth
- b) Non-returns who will proceed to the Form Realm and who go beyond (i.e. attain self-liberation) with a compositional factor
- c) Non-returns who will proceed to the Form Realm and who go beyond (i.e. attain self-liberation) without a compositional factor

a) *Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) shortly after rebirth*

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) shortly after rebirth (*gzugs su nyer 'gro phyir mi 'ong skyes tsam nas 'da' ba*) are non-returns of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then after their death, they will proceed to the intermediate state and the rebirth state of one of the four levels of the Form Realm. Shortly after they have reached the rebirth state they will attain the result of foe-destroyer.

b) *Non-returns who will proceed to the Form Realm and who go beyond (i.e. attain self-liberation) in the rebirth state with a compositional factor*

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the rebirth state with a compositional factor (*gzugs su nyer 'gro phyir mi 'ong skyes 'da' ba 'du byed dang bcas te 'da' ba*) are non-returns of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then after their death, they will proceed to the intermediate state and the rebirth state of one of the four levels of the Form Realm during which they will attain the result of foe-destroyer by applying great effort.

Of the five aggregates, effort is a compositional factor, which is the reason for describing this non-returner as one who goes beyond with a 'compositional factor'.

c) *Non-returns who will proceed to the Form Realm and who go beyond (i.e. attain self-liberation) without a compositional factor*

Non-returns who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) in the

rebirth state without a compositional factor (*gzugs su nyer 'gro phyir mi 'ong skyes 'da' ba 'du byed dang bcas te 'da' ba*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then after their death, they will proceed to the intermediate state and the rebirth state of one of the four levels of the Form Realm. Even though they will not attain the result of foe-destroyer shortly after they have reached the rebirth state they will attain it during that state without applying great effort.

According to Lama Tsongkhapa's **Golden Rosary**, unlike *non-returners who will go beyond in the rebirth state with a compositional factor*, *non-returners who will go beyond in the rebirth state without a compositional factor* have lesser afflictions and path consciousnesses arise spontaneously in their continua. Thus, they do not have to apply great effort.

According to Lama Tsongkhapa's **Stairway to Clear Awareness**, the difference between *non-returners who will go beyond shortly after rebirth* and *non-returners who will go beyond in the rebirth state without a compositional factor* is that *non-returners who will go beyond shortly after rebirth* have even lesser afflictions and the arising of path consciousnesses in their continua is even more spontaneous than of *non-returners who will go beyond in the rebirth state without a compositional factor*. This accounts for their ability to attain self-liberation shortly after reaching the rebirth state.

Non-returners who will proceed to the Form Realm and go beyond in the rebirth state may be born in any of the sixteen rebirth states of the sub-levels of the Form Realm - with the exception of the rebirth state of the Great Brahma Level - and become foe-destroyers in that state. Therefore, *non-returners who will proceed to the Form Realm and go beyond in the rebirth state* of the fifth Pure Abode (the Not Low Level) must have attained the five *alternating meditative concentrations*.

Furthermore, *non-returners who will proceed to the Form Realm and go beyond in the rebirth state* will attain the result of foe-destroyer definitely in the rebirth state of one of the sixteen sub-levels of the Form Realm (with the exception of the rebirth state of the Great Brahma Level).

Yet, this does not mean that after their death as Desire Realm beings (who newly attained the path of seeing) they will be born in only *one* rebirth state of the sixteen sub-levels of the Form Realm and attain the result of foe-destroyer in that state. Although they have the 'potential' to be born in only one rebirth state (during which they are able to attain self-liberation), according to Panchen Sonam Drakpa's **Decisive Analysis**, some *non-returners who will proceed to the Form Realm and go beyond in the rebirth state* may be reborn two or three times - possibly even sixteen times in the sixteen sub-levels of the Form Realm - before they attain the result of foe-destroyer in the rebirth state of one of those levels. For instance, some non-returner may be first born in the intermediate state of the first of the seventeen sub-levels of the Form Realm, the Brahma Type Level, and then in the rebirth state of that Level. But since they are unable to attain the result of foe-destroyer, they proceed through the preceding state and the death state of that life. Subsequently they are born in the intermediate state of the second level of the seventeen sub-levels of the Form Realm, the Reciting in Front of Brahma Level, and thereafter in the rebirth state of that level, during which they are able to eliminate the subtlest afflictive obstructions and achieve self-liberation.

Please note that the presentation of (II) *non-returners who will proceed to the Form Realm and go beyond in the rebirth state* should actually be followed by the presentation of (III) *non-returners who will proceed to the Form Realm and go beyond with a compositional factor* and (IV) *non-returners who will proceed to the Form Realm and go beyond without a compositional factor*. However, Lama Tsongkhapa, Gyaltsab je and Panchen Sonam Drakpa merely list them but do not explain them in their commentaries. Nonetheless the meaning of these two types of non-returners becomes clear when understanding (the above presented): b) *non-returners who will proceed to the Form Realm and go beyond in the rebirth state with a compositional factor* and c) *non- returners who will proceed to the Form Realm and go beyond in the rebirth state without a compositional factor*.

VI) Non-returners who will proceed to the Form Realm and progress to a higher [level]

Non returners who will proceed to the Form Realm and progress to a higher [level] (*gzugs su nyer 'gro phyir mi 'ong gong 'pho ba*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner.

Then after their death, they will proceed to birth in the Form Realm and eventually attain the result of foe-destroyer either on the seventeenth sub-level of the Form Realm, the Not Low Level, or on the highest level of the Formless Realm, the Peak of Cyclic Existence Level.

Hence, they are called 'non returners who will proceed to the Form Realm and progress to a higher [level]' because in general they are unable to attain the result of foe-destroyer during the first rebirth they take in the Form Realm but are instead able to attain it on a higher level of the Form or Formless Realm (i.e. on the highest level of the Form Realm or the highest level of the Formless Realm).

Non returners who will proceed to the Form Realm and progress to a higher [level] can be classified into two types:

- a) Non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level
- b) Non-returners who progress to a higher [level] by eventually proceeding to the Peak of Cyclic Existence Level

a) *Non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level*

Non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level ('og min mthar thug 'gro'i phyir mi 'ong gong 'pho ba) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner.

According to Lama Tsongkhapa's *Stairway to a Clear Awareness* and *Golden Rosary*, they also possess the five *alternating meditative concentrations* and thus the four concentrations. However, at some point during this life they will generate mundane attachment for the First Concentration Level which causes the degeneration of their first, second, and fourth concentrations as well as of their alternating meditative concentration.

Thereafter, they will be reborn in the first sub-level of the First Concentration Level, the Brahma Type Level, during which they are unable to achieve self-liberation. However, either during this life or a later life in the Form Realm they are able to again cultivate the four concentrations and the five *alternating meditative concentrations*. Eventually they are reborn in the seventeenth sub-level of the Form Realm, the Not Low Level and attain the result of foe-destroyer during that life.

Non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level can be again categorized into three types:

- (1) Non-returners who will proceed to the Form Realm and who are jumpers
- (2) Non-returners who will proceed to the Form Realm and who are half jumpers
- (3) Non-returners who will proceed to the Form Realm and transmigrate to all abodes

(1) *Non-returners who will proceed to the Form Realm and who are jumpers*

Non-returners who will proceed to the Form Realm and who are jumpers (gzugs su nyer 'gro phyir mi 'ong 'phar ba) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Also, they possess the five *alternating meditative concentrations* and thus the four concentrations. Then, during this life they will generate mundane attachment for the First Concentration Level which causes the degeneration of their first, second, and fourth concentrations as well as of their alternating meditative concentration.

In their next life these non-returners will be reborn in the first sub-level of the First Concentration Level, the Brahma Type Level, during which they are able to swiftly cultivate the second, third, and fourth concentration and the five *alternating meditative concentrations*, owing to their strong imprints of these meditative absorptions (since they possessed the absorptions in their immediately preceding life). Subsequently they will take birth in the Not Low Level and attain the result of foe-destroyer during that life.

(2) *Non-returners who will proceed to the Form Realm and who are half jumpers*

Non-returners who will proceed to the Form Realm and who are half jumpers (gzugs su nyer 'gro phyir mi 'ong phyed 'phar ba) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. They also possess the five *alternating meditative concentrations* and thus the four concentrations. Yet, at some point during this life they will generate mundane attachment for the First Concentration Level which causes the degeneration of their first,

second, and fourth concentrations as well as of their alternating meditative concentration. In their next life they will be born in the first of the seventeen sub-levels of the Form Realm, the Brahma Type Level, during which they are able to easily cultivate the second, third, and fourth concentrations and the five *alternating meditative concentrations*, owing to their strong imprints of these meditative absorptions. Then they will take rebirth in one of the first three levels of the Five Pure Abodes (Not Great, Without Pain, or Excellent Appearance) and subsequent to that take birth in the last of the seventeen sub-levels of the Form Realm, the Not Low Level, during which they will attain the result of foe-destroyer.

(3) Non-returners who will proceed to the Form Realm and transmigrate to all abodes

Non-returners who will proceed to the Form Realm and transmigrate to all abodes (*gzugs su nyer 'gro phyir mi 'ong gnas thams cad du 'chi 'pho ba*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. As before, they also possess the five *alternating meditative concentrations* and thus the four concentrations. Then, during this life they will generate mundane attachment for the First Concentration Level which causes the degeneration of their first, second, and fourth concentrations as well as of their alternating meditative concentration.

After their death, they will gradually take birth in the sixteen different sub-levels of the Form Realm (with the exception of the Great Brahma Level) and attain the result of foe-destroyer in the seventeenth, the Not Low Level.

Please note that *non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level* attain the result of foe-destroyer at the latest in the Not Low Level. However, some may also attain it during one of the lower sub-levels of the Form Realm. Panchen Sonam Drakpa's **Decisive Analysis** mentions, for instance, *non-returner jumpers* who attain self-liberation in the Brahma Type level, *non-returner half jumpers* who achieve self-liberation in one of the first three levels of the Five Pure Abodes (Not Great, Without Pain, or Excellent Appearance), and *non-returners who transmigrate to all abodes* who achieve self-liberation in the second of the seventeen sub-levels, Reciting in Front of Brahma Level. Furthermore, *non-returners who progress to a higher [level] by eventually proceeding to the Not Low Level* may attain the result of foe-destroyer during the intermediate state, the rebirth state, or the preceding state of

b) Non-returners who progress to a higher [level] by eventually proceeding to the Peak of Cyclic Existence Level

Non-returners who progress to a higher [level] by eventually proceeding to the Peak of Cyclic Existence Level (*srid rtse'i mthar thug 'gro'i phyir mi 'ong gong 'pho ba*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then after their death, they will first proceed to rebirth in the Form Realm and eventually attain the result of foe-destroyer on the highest level of the Formless Realm, Peak of Cyclic Existence.

Please note that according to Gyaltsab je's **Ornament for the Essence**, *non returners who progress to a higher [level] by eventually proceeding to the Peak of Cyclic Existence Level* do not take rebirth in any of the Five Pure Abodes, for they do not cultivate any of the five *alternating meditative concentrations*.

ii. Non-returners who will proceed to the Formless Realm

Non-returners who will proceed to the Formless Realm (*gzugs med nyer 'gro phyir mi 'ong*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner. Then in their next life they will not proceed to the Form Realm but to the Formless Realm in which they will attain the result of foe-destroyer.

Non-returners who will proceed to the Formless Realm can again be categorized into four types:

- I) Non-returners who will proceed to the Formless Realm and go beyond (i.e. attain self-liberation) in the rebirth state
- II) Non-returners who will proceed to the Formless Realm and go beyond (i.e. attain self-liberation) with a compositional factor

- III) Non-returners who will proceed to the Formless Realm and go beyond (i.e. attain self-liberation) without a compositional factor
- IV) Non-returners who will proceed to the Formless Realm and progress to the higher [levels]

Since there is no intermediate state in the Formless Realm, there are no *non-returners who will proceed to the Formless Realm and go beyond in the intermediate state*.

iii. Non-returners who will pacify [during] the Dharma of seeing

Non-returners who will pacify [during] the Dharma of seeing (*phyir mi 'ong mthong chos zhi*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returner, and who will not take another rebirth in Samsara but attain the result of foe-destroyer in this life.

Therefore, since they are non-returners who will attain self-liberation during the very life in which they newly attained the path of seeing they are called 'non-returners who will pacify [during] the Dharma of seeing'.

iv. Non-returners who will actualize a body

Non-returners who will actualize a body (*phyir mi 'ong lus mngon byed*) are non-returners of the Desire Realm who possess the eight liberations and who in this life newly attained the path of seeing, and the result of non-returner.

The eight liberations are:

1. The liberation of one possessing form looking at a form
2. The liberation of one not possessing a form looking at a form
3. The liberation of the beautiful which eliminates obstacles
- 4-7. The four formless realm absorptions
8. The liberation of cessation

These will be explained in detail during the presentation of the fourth chapter of the ***Ornament for Clear Realization***.

For the different categories of non-returners see Chart...

APPROACHERS TO THE RESULT OF FOE-DESTROYER

The first alternating meditative concentration causes rebirth in the first level of the Five Pure Abodes (*Not Great*), the second alternating meditative concentration in the second level (*Without Pain*), and so forth.

An alternating meditative concentration is cultivated by alternating an uncontaminated fourth concentration with a contaminated fourth concentration. By alternating these two awarenesses an Arya is able to transform a propelling karma which would otherwise cause rebirth in one of first three sub-levels of the fourth concentration (Cloudless, Born from Merit, or Great Result)

The first alternating meditative concentration is cultivated by alternating an uncontaminated fourth concentration with

with regard to intensity

The Form Realm is so called because even though beings of this realm have a physical body they are free from the type of desire beings of the Desire Realm have. Yet they still have

The three abodes of the First Concentration Level derive their names from the god Brahma who is the central figure of the First Concentration Level. As explained before, rebirth in that level corresponds to the attainment of the first concentration. In general, the sub-levels of the First Concentration correspond to the quality of the first concentration with regard to intensity and continuity. A meditator who has generated the first concentration but whose meditation lacks intensity and continuity is reborn in the *Brahma Type Abode*. A meditator whose meditation possesses intensity but no continuity, or continuity but no intensity is reborn in the *Reciting [the Vedas] in Front of Brahma Abode*. And a meditator whose meditation possesses both intensity and continuity is reborn in the *Great Brahma Abode*.

The three abodes of the Second Concentration Level derive their name from the varying degrees of light that emit from the bodies of those born in that level. Rebirth in

Please note that since *non-returners who will proceed to the Form Realm and go beyond in the intermediate state* may attain Nirvana in any of the seventeen intermediate states of the Form Realm , there are some *non-returners who will proceed to the Form Realm and go beyond in the intermediate state* who have attained the five alternating concentrative meditations

III) Non-returners who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) during the rebirth state

Non-returners who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) during the rebirth state (*gzugs su nyer 'gro phyir mi 'ong skyes 'da' ba*) are non-returners of the Desire Realm who in this life newly attained the path of seeing and the result of non-returned. Then after their death they will be born in one of the four levels of the Form Realm and attain the result of foe-destroyer during the rebirth state of that life.

Non-returners who will proceed to the Form Realm and go beyond (i.e. attain self-liberation) during the rebirth state can be categorized into four types:

- a) Non-returners who will proceed to the Form Realm

From the perspective of the manner in which afflictive obstructions are eliminated, abiders in the result of stream-enterer can also be categorized into:

- 3) Abiders in the result of stream-enterer who are Gradual-Eliminators
- 4) Abiders in to the result of stream-enterer who are Simultaneous-Eliminator

2) *Abiders in the result of stream-enterer who are Gradual-Eliminators*

Abiders in the result of stream-enterer who are Gradual-Eliminators are stream-enterers who (like approachers to the result of stream-enterer who are Gradual-Eliminators) will serially or sequentially eliminate the different types of mundane innate afflictions and their supramundane counterparts. This means that they will temporarily or irrevocably eliminate the sixth type of mundane innate afflictions before irrevocably eliminating the sixth type of *supramundane* innate afflictions, and they will temporarily or irrevocably eliminate the ninth type of mundane innate afflictions before irrevocably eliminating the ninth type of *supramundane* innate afflictions. As mentioned before, since Leapers do not attain the result of stream-enterer, there are no abiders in the result of stream-enterer who are Leapers. Thus, abiders in the result of stream-enterer who are Gradual-Eliminators are necessarily Gradual-Attainers.

We can also have someone who attains the state of stream-enterer, then skips the second and third results, attaining the state of foe-destroyer.

- There is another possibility of someone who skips the first result and attains the state of once-returner, then the state of non-returner, then the state of foe-destroyer.
- There is also someone who skips stream-enterer and once-returner, attains non-returner, and then becomes a foe-destroyer.
- A hearer of the dullest faculty will attain the foe-destroyer state serially: first stream-enterer, then once-returner, then non-returner, then foe-destroyer.
- A person called a “leaper” is pervaded by skipping the first result, that of stream-enterer.

The fact that there are such different possibilities with regard to becomes more evident when understanding the different possible combinations of eliminatin innate afflictions

In general, there are 81 different innate afflictions (see Chart 3)

Please note that there is a great difference between a meditator who has temporarily eliminated any of the nine *mundane* innate afflictions of the Desire Realm with a *mundane* uninterrupted path has not necessarily temporarily eliminated any of the nine *mundane* innate afflictions of the Higher Realms (such as the innate afflictions of the first concentration, the second concentration, etc.). For instance, a meditator who has overcome small-medium innate afflictions of the Desire Realm (i.e. non-Buddhist who has attained the first concentration, but none of the other meditative absorptions has temporarily eliminated all nine mundane innate afflictions of the Desire Realm but none of the other mundane afflictions.

However, a Hinayana Arya who has irrevocably eliminated any of the nine mundane innate afflictions of the Desire Realm has necessarily also irrevocably eliminated any of the mundane innate afflictions of the Higher Realms. The reason for this is that Hinayana paths that irrevocably eliminate any innate afflictions are necessarily supramundane uninterrupted paths of the Hinayana path of meditation, and such uninterrupted paths simultaneously eliminate the innate of afflictions of all three realms. This means that:

1. The **small-small** uninterrupted path of meditation irrevocably eliminates **big-big** innate afflictions of each of the nine levels (i.e. big-big innate afflictions of the Desire Realm, big-big innate afflictions of the First Concentration, big-big innate afflictions of the Second Concentration, etc. up to big-big innate afflictions of the Peak of Cyclic Existence Level).
2. The **medium-small** uninterrupted path of meditation irrevocably eliminates **medium-big** innate afflictions of each of the nine levels (i.e. medium-big innate afflictions of the Desire Realm, medium-big innate afflictions of the First Concentration, medium-big innate afflictions of the Second Concentration, etc. up to medium-big innate afflictions of the Peak of Cyclic Existence Level).
3. The big-small uninterrupted path of meditation irrevocably eliminates **small-big** innate afflictions of each of the nine levels (i.e. small-big innate afflictions of the Desire Realm, small-big innate afflictions

of the First Concentration, small-big innate afflictions of the Second Concentration, etc. up to small-big innate afflictions of the Peak of Cyclic Existence Level), and so forth.

Lastly,

8. The big-big

4. they simultaneously eliminate big-medium innate afflictions of the Desire Realm and big-medium, and so forth. Therefore, on the path of meditation nine different uninterrupted paths arise in the continua of Hinayana practitioners that each eliminates one of the nine types of innate afflictions.
5. The **small-small** uninterrupted path of the Hinayana path of meditation eliminates all **big-big** innate afflictions of the Desire Realm and the Higher Realms,
6. The **small-medium** uninterrupted path of the Hinayana path of meditation eliminates all **big-medium** innate afflictions of the Desire Realm and the Higher Realms,
7. The **small-big** uninterrupted path of the Hinayana path of meditation eliminates all **big-small** innate afflictions of the Desire Realm and the Higher Realms, and so forth.

Since there are four results there are also four approachers to the result and four abiders in the result.

As mentioned above, the four *abiders in the result* are:

1. Abider in the result of stream-enterer
2. Abider in the result of once-returner
3. Abider in the result of non-returner
4. Abider in the result of foe-destroyer.

Abider in the result of a stream-enterer

An abider in the result of a stream-enterer is a Hinayana Arya who has attained the result of a stream-enterer

as sentient beings' mental continua existed since beginningless time, each and every being has taken rebirth in the Peak of Cyclic Existence Level countless times.

is not able the elimination of these afflictions is merely temporary for the preparatory phase does not eliminate the seeds of these afflictions. Hence, the moment the first concentration degenerates these afflictions arise again when the first concentration degenerates. degenerate. This means that mundane innate afflictions that arise in their continua are subtle afflictions that pertain to the Desire Realm (e.g. the Desire Realm awareness that grasps at a truly existent self), and subtle and coarse afflictions that pertain to the first concentration.

Likewise, when meditators have cultivated the second concentration, coarse afflictions of both the Desire Realm and the First Concentration (Abode) cannot arise in their continua as long as the second concentration does not degenerate. The afflictions that arise in their continua are subtle

afflictions that pertain to the Desire Realm and the First Concentration (Abode), and coarse and subtle afflictions that pertain to the Second Concentration (Abode).

The same applies to the remaining two concentrations and the four formless absorptions. Therefore, when meditators have attained the fourth formless absorption (peak of cyclic existence), coarse afflictions that pertain to the Four Concentrations and the first three Formless Absorptions cannot arise in their continua as long as the fourth formless absorption does not degenerate. The afflictions that arise

in their continua are the subtle afflictions of the Four Concentrations and the first three Formless Absorptions as well as the coarse and subtle afflictions of the fourth formless absorption.

Like *afflictive obstructions* that are the objects of elimination of the Hinayana path of meditation, afflictions that are the objects of elimination of the Hinayana path of meditation are nine-fold (i.e. big-big, big-medium, big-small, etc. innate afflictions)

in dependence on which state they are reborn in sentient beings have different innate afflictions manifest in their mental continua. Since rebirth in any of the 8 levels of the form or formless realms is the result of increasingly subtle meditative stabilizations, innate afflictions that manifest in any of those levels are also increasingly subtle. Therefore, innate afflictions of the nine levels differ in term of coarseness and subtlety, with innate afflictions pertaining to the Desire Realm being the coarsest afflictions and innate afflictions pertaining to the peak of cyclic existence of the formless realm being the subtlest.

This leads to nine types of innate afflictions with each type pertaining to one of the nine levels: afflictions that pertain to the Desire Realm, afflictions that pertain to first concentration, afflictions that pertain to the second concentration, and so forth. These nine types of afflictions, in turn, can be further subdivided into nine types, also differing in coarseness and subtlety: big-big, big-medium, big-small, medium-big, medium-medium, medium-small, small-big, small-medium, and small-small. The nine types of the Desire Realm, for instance, are: big-big innate afflictions that pertain to the Desire Realm, big-medium innate afflictions that pertain to the Desire Realm,

Therefore, there are nine types afflictions pertaining to the Desire Realm, nine types of afflictions pertaining to the first concentration, nine types of afflictions pertaining to the second concentration, and so forth - amounting to 81 types of innate afflictions (nine types pertaining to each of the nine levels of the three realms)

This explanation correlates to the Buddhist description of the three realms and the nine levels of Samsara.

The three realms are:

- I) Desire Realm
- II) Form Realm
- III) Formless Realm

Since there are innate afflictive obstructions there are also innate afflictions (such as innate anger and innate attachment). Innate afflictions are twofold:

Another way to categorize innate afflictive obstructions is into:

- I. Objects of elimination of mundane paths of meditation
- II. Objects of elimination of supramundane paths of meditation

Of these two, the result of a stream enterer is characterized by the elimination of afflictive obstructions that are the objects of elimination of the path of seeing. In general, the objects of elimination of the Hinayana path of seeing are described as

The section of the General Meaning that investigates the twenty types of Sangha can be categorized into two:

1. Presentation of the results to abide in
2. Presentation of the person who abides in these results

Presentation of the results to abide in

This section can be further categorized into three sections

- 1) Introducing the results of methods of trainees-in-virtue
- 2) The reason for positing four results
- 3) Explaining the causes that lead to the four results

refer to the four results of the *method of a trainees-in-virtue*

English: *method of a trainees-in-virtue*

Tibetan: *dge sbyong gi tshul* / pronounced: gejong gi tsuel

Introducing the results of methods of trainees-in-virtue

This section introduces:

- a) methods of trainees-in-virtue (*dge sbyong tshul gyi 'bras bu*/pronounced: *gejong tsuel gyi drebu* / *dge sbyong* = trainees-in-virtue, virtuous endeavour,)
- b) Results of methods of trainees-in-virtue
- c) Abiders in the results of methods of trainees-in-virtue.

Methods of trainees-in-virtue

Methods of trainees-in-virtue (refer to uninterrupted paths. Uninterrupted paths are methods of trainees-in-virtue because they are methods or means that achieve the ultimate trainees-in-virtue: the result or state of an Arhat.

Results of methods of trainees-in-virtue

Panchen Sonam Drakpa cites two types of results of methods of trainees-in-virtue: cessations and paths of release. Cessations (which are obtained in dependence on uninterrupted paths) are results of methods of trainees-in-virtue because they are nominal results of methods of trainees-in-virtue, i.e. uninterrupted paths. In other words, even though cessations are not results because they are not impermanent they are *nominal* results of uninterrupted paths because they are obtained in dependence on such paths. Paths of release are also results of methods of trainees-in-virtue because they are results of uninterrupted paths. They are results of uninterrupted paths because they are uninterrupted paths' results by way of being in concordance with their causes. Paths of release are in concordance with their causes, uninterrupted paths, because like uninterrupted paths they directly realize emptiness.

In short, uninterrupted paths, such as uninterrupted paths of the path of seeing or *Uninterrupted Paths at the End of the Continuum* are methods of trainees-in-virtue, while cessations and paths of release are results of methods of trainees-in-virtue.

Abiders in the results of methods of trainees-in-virtue

Bodhisattvas who abide on the path of release of the path of seeing and Arya Buddhas are both abiders in the results of methods of trainees-in-virtue.

Methods of trainees-in-virtue can be subdivided into 89 different types. This means that there are 89 types of uninterrupted paths: 8 uninterrupted paths that eliminate objects of elimination of the path of seeing and 81 uninterrupted paths that eliminate objects of elimination of the path of meditation. The 8 uninterrupted paths that eliminate objects of elimination of the path of seeing refer to the four **Dharma forbearances** and the four **subsequent forbearances** (see Handout 13):

The four **Dharma-forbearances** of the uninterrupted path of seeing are:

1. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of suffering that pertain to the Desire Realm
2. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of origin that pertain to the Desire Realm
3. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of cessation that pertain to the Desire Realm
4. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of the path that pertain to the Desire Realm

The four **subsequent-forbearances** of the uninterrupted path of seeing are:

1. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of suffering that pertain to the Higher Realms
2. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of origin that pertain to the Higher Realms
3. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of cessation that pertain to the Higher Realms
4. The uninterrupted path from the perspective of directly realizing the lack of true existence of truths of the path that pertain to the Higher Realms

The 81 uninterrupted paths relate to the nine levels of the three realms. The nine levels of the three realms refer to the **Desire Realm**, the four levels of the **form realm**, and the four levels of the **formless realm**:

(10) The **Desire Realm**

The four levels of the **form realm**:

(11) The first concentration

(12) The second concentration

(13) The third concentration

(14) The fourth concentration

The four levels of the **formless realm**

(15)

The nine levels are states of existence within Samsara, and in dependence on which state they are reborn in sentient beings have different innate afflictions manifest in their mental continua. Since rebirth in any of the 8 levels of the form or formless realms is the result of increasingly subtle meditative stabilizations, innate afflictions that manifest in any of those levels are also increasingly subtle. Therefore, innate afflictions of the nine levels differ in term of coarseness and subtlety, with innate afflictions pertaining to the Desire Realm being the coarsest afflictions and innate afflictions pertaining to the peak of cyclic existence of the formless realm being the subtlest.

This leads to nine types of innate afflictions with each type pertaining to one of the nine levels: afflictions that pertain to the Desire Realm, afflictions that pertain to first concentration, afflictions that pertain to the second concentration, and so forth. These nine types of afflictions, in turn, can be further subdivided into nine types, also differing in coarseness and subtlety: big-big, big-medium, big-small, medium-big, medium-medium, medium-small, small-big, small-medium, and small-small. The nine types of the Desire Realm, for instance, are: big-big innate afflictions that pertain to the Desire Realm, big-medium innate afflictions that pertain to the Desire Realm,

Therefore, there are nine types afflictions pertaining to the Desire Realm, nine types of afflictions pertaining to the first concentration, nine types of afflictions pertaining to the second concentration, and so forth - amounting to 81 types of innate afflictions (nine types pertaining to each of the nine levels of the three realms)

Who is the follower of faith? One who, having
acqmred the prOVISIOns, havmg weak faculties, practices for the sake
of clearly realizing the truth, having recollected the teaching [given]
by others.""

Who is the follower of the doctrine? One who
having acquired the provisions, having sharp faculties, practices th~
clear realiZation of the truth, having recollected the doctrine dominated

by the truth by himself."

The *Abhidharmakośa* provides a contextual etymology of the *śraddhānāsa* as *śaddhayti anustirai* (*śiraddhiinūsirai*), "pursuit by reason of faith .. One is known as such because while in the state of being an ordinary individual (*prthagjana*), a person pursues the Truths under the impulse of another, through having confidence in another." Tsang kha pa states basically the same definition but relies upon the *Abhidharmasamuccaya*: "Who is the follower of faith? One who, having acquired the provisions, having weak faculties, practices for the sake of clearly realizing the truth, having recollected the teaching [given] by others."

· Likewise, the *dharmānusaṃsāra*; is explained in a similar manner from the *Abhidharmakośa*: *dharmān anusara*; *dharmānustira*;, "pursuit by means of dharma." This is one who pursues the Truths by himself "without relying on another, by means of the twelvefold scriptures: *sūtras*, and so forth.²⁰ Tsang kha pa accepts the definition from the *Abhidharmasamuccaya*: "Who is the follower of the doctrine? One who having acquired the provisions, having sharp faculties, practices the clear realization of the truth, having recollected the doctrine dominated by the truth by himself."